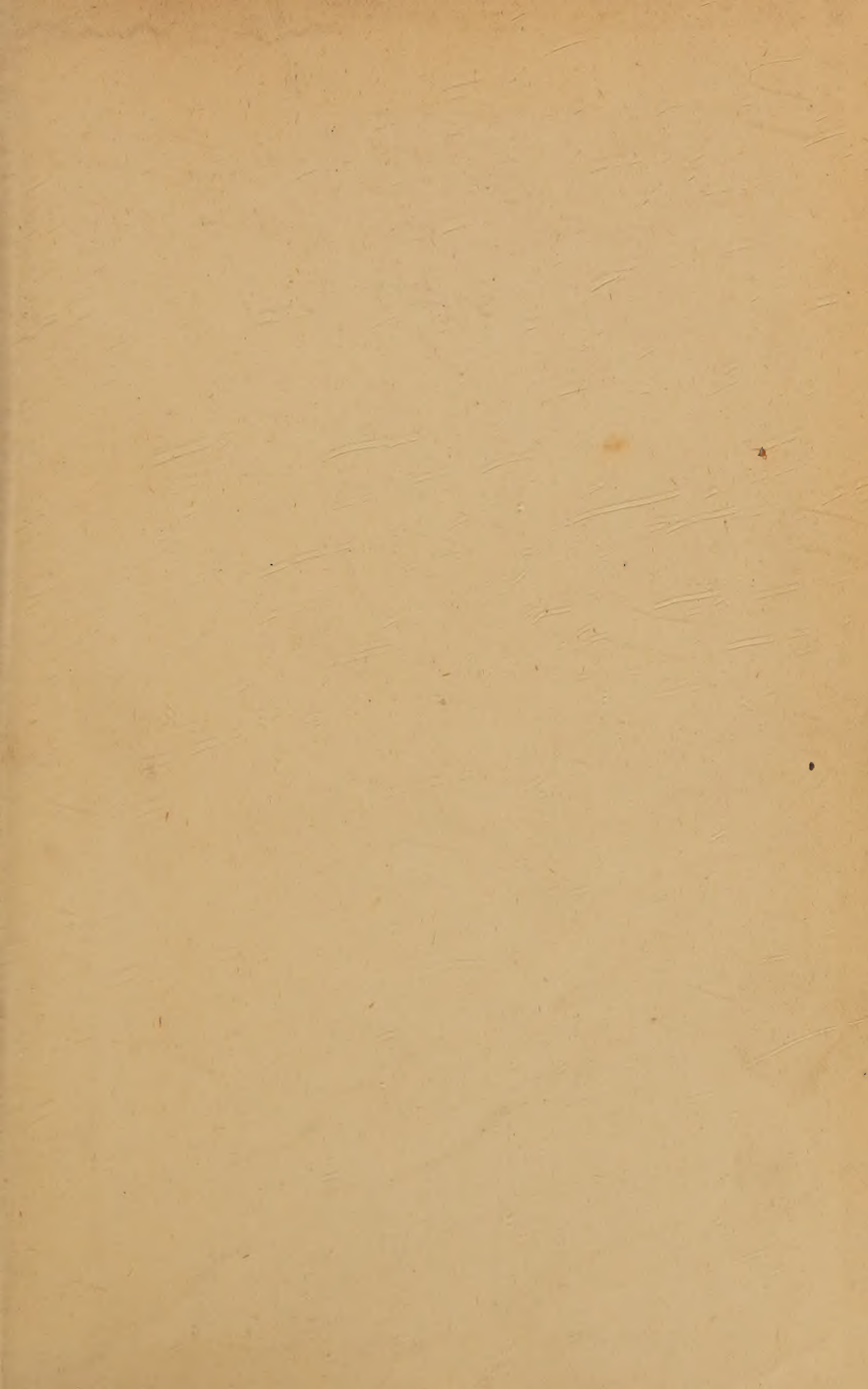


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OUTLINE BIBLE STUDIES

BY

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STUDY OF THE EPISTLE TO THE ROMANS," "MELCHIZEDEK
A TYPE OF CHRIST," "JOSEPH A TYPE OF CHRIST,"
ETC.

VOLUME I

GENESIS-DEUTERONOMY

PUBLISHED BY THE AUTHOR

1904

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PREFACE.

Little needs to be said by way of preface except to meet two possible objections which may be raised by some, viz. : First, *That the "types" and "doctrines" are stated in too brief a manner*, and Second, *That "The Book in Detail" is quite unnecessary, as such can be found heading the chapters in most copies of the Bible.* To the first we reply that to have done otherwise would defeat the very end in view, as it was intended merely to direct the attention of the student to the subjects and lead him to study them in detail and by studying see them for himself and thus become familiar with them and as a result to hold them as facts and not as mere theories. Books which are exhaustive are oftentimes more harmful than helpful to the student, as by them he is relieved from hard and patient toil, and the knowledge acquired by a simple reading of them, taking the statements therein for granted, fails to become real to him and his own — ground into his very being and part of himself — as it should and will if "dug out" for himself, and thus he is robbed of the delight and profit which should be his. To the second we make answer that such headings are fragmentary, meagre, defective, often more misleading than instructive, and furthermore are seldom consulted. Very few pay strict attention

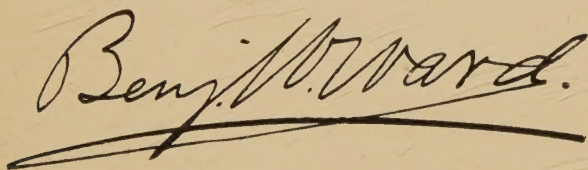
to details in the study of the Bible. The tendency is to gain a comprehensive idea of the various books — to be able to name them in their order, give “key thought,” “key chapter” and “key verse” — a vague outline merely. This is deemed sufficient and passes for a knowledge of the Bible. But this is only possessing a mere skeleton — a mass of lifeless bones. It is good to have this, and we do not find fault with such knowledge. Of itself alone, however, it is bad, and leaves one thoroughly unfurnished either as a worshipper or servant. We believe that there should be more than this, that there should be also the knowledge of the details — the sinews, the muscles, the flesh, the life — which make up the whole into a living thing. As “*All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works*” (2 Tim. 3 : 16, 17), and “*Whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have hope*” (Rom. 15 : 4), we believe it to be absolutely necessary that every part, however minute or seemingly unimportant, should be given strict attention and studied. Therefore we have emphasized these things which should be known, but alas! are so generally neglected or lightly passed over, and we have endeavored to be thorough in this matter.

Condensation and brevity have been necessary throughout because of the plan of the work. To have gone into detail on each point would have meant volumes instead of one book, and our endeavor has been to prepare a work which will lead to a real thorough study of the Bible for

one's self. To state the several facts and principles in as concise a manner as possible, consistent with a full and intelligible presentation of the various subjects has been the constant aim.

We earnestly pray for the blessing of our gracious God and loving Father upon this work of love, and that He will make it to be a blessing to all who shall use it.

Your brother in Christ,

A handwritten signature in cursive script that reads "Benj. W. Ward." The signature is written in dark ink and is underlined with a single, long, sweeping horizontal stroke.

San Francisco, Cal., March 24, 1904.

ERRATA.

Page 15. Fourth line from bottom read — The Branch Jehovah.

Page 43. In footnote 1, read — It will be found to be of great value to the student to note carefully the first occurrence of words, etc.

Page 109. Second line from bottom read — "to roll or wind."

Page 126. Eleventh line from top read — consulting in place of "consultating."

Page 190. In footnote read — gifts in place of "gift."

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OUTLINE BIBLE STUDIES.

IN order that the student may gain a comprehensive knowledge of the Bible and of its divisions and individual books at the outset of his study, the following list is given, together with remarks opposite each in which the main thought is expressed:

/ The Bible—sixty-six books—The Plan of God in Redemption; its outline, development, and consummation.

Main Divisions.

I. THE OLD TESTAMENT—thirty-nine books—Genesis to Malachi: Preparation for the coming of Messiah the Redeemer, *through*, and the establishment of the kingdom *in* the chosen nation.

II. THE NEW TESTAMENT—twenty-seven books—Matthew to Revelation: Advent of Messiah the Redeemer—first in humiliation and weakness and afterward in glory and power—and the kingdom established.

Divisions of the Old Testament.

1. *Books of the Law*—five—Genesis to Deuteronomy: Choice and discipline of the chosen nation preparatory to the setting up of the kingdom.

2. *Books of History*—twelve—Joshua to Esther: Organization of the nation into a kingdom, followed by their disorganization, captivity, and dispersion.

3. *Books of Poetry*—five—Job to Songs of Solomon: Suffering and expectation of the godly remnant of the nation in connection with the suffering Messiah (Prophetico-historical).

4. *Books of Prophecy*—seventeen—Isaiah to Malachi: Expostulations of Jehovah with the nation, and prophecies of awful judgments, leading to their repentance and thus to the final and permanent establishment of the kingdom under Messiah in power, glory, and blessing.

Divisions of the New Testament.

1. *Books of History*—five—Matthew to Acts:
(1) Manifestation of Messiah the Redeemer in humiliation. Messiah and the kingdom offered to, but rejected, by the nation and Messiah crucified.
(2) Messiah raised from the dead and exalted to the right hand of God in the glory; testimony borne to Him by the Holy Ghost sent down from heaven;

and the kingdom still offered to, but rejected by the nation. (3) Preparation for and beginning of the Church (the new thing); the nation set aside and the establishment of the kingdom deferred until the Church is completed at the second coming of Messiah.

2. *Books of Doctrine*—twenty-one—Romans to Jude: Impartation and manifestation of the risen life of the Christ to and through the Church, His body, on the earth; position, character, blessings, and responsibilities of believers during the present age and their final glory.¹

3. *Book of Prophecy*—one—Revelation: Perfect and glorious consummation of the plan of God. *The end of all things.* Evil fully developed and judged, and forever put down; the kingdom permanently established in righteousness under Messiah, upon the ruins of all the hostile powers and governments; the chosen nation redeemed, restored, sanctified, saved and established in grace in possession of the kingdom; the Church triumphant and reigning with Messiah;

¹ Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus and Philemon are for the Church *exclusively*, while that in Hebrews, James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John and Jude, will apply to believers on the earth during the next age, as well as in the present.

the nations of the earth redeemed and under the beneficent reign of Messiah; Satan, after being bound for a thousand years and deprived of his power, cast into the lake of fire; the new heaven and the new earth following the glorious millennial reign of Messiah; sin, sorrow, suffering, and death banished forever; and at the end as at the beginning God is all in all.

The Individual Books.

Genesis.—Beginnings of things, especially of the chosen nation through which Messiah, the Redeemer, was to come and in connection with which the world is to be blessed. God's dispensational purposes. Man's failure.

Exodus.—Redemption of the chosen nation and their separation to Jehovah their God.

Leviticus.—Instructions given by Jehovah to the redeemed nation, whereby they are taught how their separation is to be maintained.

Numbers.—Pilgrimage and discipline of the redeemed nation.

Deuteronomy.—Terms by which the land of promise was to be held by the redeemed nation.

Joshua.—Occupancy of the land and its division among the tribes of the redeemed nation. Conflicts and conquests.

Judges.—Failure of the nation to subdue and possess the land. Apostasies, captivities and deliverances.

Ruth.—Redemption of the forfeited possession, and marriage of the stranger to the Redeemer. The one shut out by the Law is given possession of the inheritance by grace.

1 Samuel.—History of the kingdom in the hands of man's king.

2 Samuel.—History of the kingdom in the hands of God's king.

1 Kings.—History of the kingdom in the hands of Solomon and his successors. The kingdom divided.

2 Kings.—History of the kingdom in its decline—in the house of both Israel and Judah—ending in utter ruin and captivity.

1 Chronicles.—Recapitulation of the great events leading up to the establishment of the kingdom in the house of David.

2 Chronicles.—History of the kingdom in the house of David.

Ezra.—Return of a remnant from the land of captivity. The temple rebuilt and the worship of God reëstablished under the Priest. Ecclesiastical.

Nehemiah.—Return of another remnant from the land of captivity. The city rebuilt and the

civil authority established under the Governor. Political.

Esther.—History of God's care over His people who did not return to the land, although not publicly owned by Him, and His deliverance of them from the infamous plot of Haman, who purposed their destruction.

Job.—Trial. Discipline for the flesh.

Psalms.—(1) Experience (*a*) of Messiah, (*b*) of Israel. (2) Prophecy.

Proverbs.—Heavenly wisdom for earthly walk.

Ecclesiastes.—The insufficiency of human wisdom to solve the great problem of human life. No satisfaction nor rest found in knowledge, pleasure, riches or fame.

Song of Songs.—Fulness of satisfaction in the Beloved. Psalms and Proverbs, Ecclesiastes and Song of Songs seem to be paired. What the Psalms are to devotional life, the Proverbs are to practical life. What is lacking in Ecclesiastes is found in the Song of Songs. Ecclesiastes may be summed up in John 4: 13; Song of Songs in John 4: 14.

Isaiah.—Comprehensive prophecy, covering the entire range of Divine purpose toward Judah and Jerusalem,

Jeremiah.—Desolation and sorrow. Deals with idolatry of Judah and final blessings through great trials. Also deals with Israel and the nations both past and future. Both historical and moral.

Lamentations.—A lament over the sorrows of God's people. Supplement to *Jeremiah*.

Ezekiel.—Judgment upon Israel and surrounding nations, with future blessings for Israel in connection with the land and the temple.

Daniel.—Gentile political history and judgment. "The times of the Gentiles." The rise, progress and overthrow of empires and kingdoms, preparing the way for the establishment of God's kingdom on the earth.

Hosea.—The moral condition of Israel (the ten tribes especially), past, present, prospective. Before captivity. "My people destroyed for lack of knowledge (4: 6).

Joel.—Prophecies concerning Judah (the two tribes) and Jerusalem, "The day of the Lord," and universal judgment. Afterward Spirit on all flesh.

Amos.—Iniquities of Israel and the nations. Judgment certain on all, but future restoration and blessings for Israel.

Obadiah.—Judgment on Edom. Final settlement of accounts with Esau.

Jonah.—Judgment on Nineveh, and her repentance. Typical history.

Micah.—Judgment on Samaria and Jerusalem, but promise of full blessing on both in last days.

Nahum.—Judgment and final destruction of Nineveh, the capital of Assyria.

Habakkuk.—The overthrow of Judah by the Chaldeans, and the subsequent judgment and final overthrow of the Chaldeans. Exercise of heart, and the development of faith and spiritual affections amid the trials of the people of God.

Zephaniah.—Unsparing judgment upon Jerusalem and the nations (the Great Tribulation); a remnant preserved and blessed. "The day of the Lord."

Haggai.—Encouragement in rebuilding the temple. The glory of the Latter House. Sure overthrow of the Gentile powers.

Zechariah.—Scenes of the last days, Jerusalem being the centre of all. The two advents. Symbolic visions.

Malachi.—Jehovah's last pleading with Israel. Corruption and apostasy.

Matthew.¹—The KING, and the kingdom of God, offered to and rejected by the nation.

¹The Branch the King—Jer. 23 : 5.

*Mark.*¹—The SERVANT, and the grace of God, offered to and rejected by the nation.

*Luke.*²—The MAN, and the salvation of God, offered to and rejected by the nation.

*John.*³—The SON, and the light and life of God, offered to and rejected by the nation.

Acts.—The Man in the Glory. The King and the kingdom again offered to the nation, who persistently reject Him and it, and add to their iniquity by resisting the Holy Spirit sent down from heaven.⁴ Preparation for the bringing in of the new thing—the Church, and the setting aside of the nation and postponement of the establishment of the kingdom. *Transitional period.*

Romans.—Justification,—the need, means, fullness, and results. The responsibilities of those justified.

1 *Corinthians.*—Church order and discipline. Gifts of the Spirit.

2 *Corinthians.*—Ministry one to another. The life of faith superior to circumstances, even to death itself.

¹ The Branch the Servant—Zech. 3 : 8.

² The Branch the Man—Zech. 6 : 12.

³ The Branch the Jehovah—Isa. 4 : 2.

⁴ In the Old Testament the nation resisted *Jehovah*; in the Gospels *Messiah the King*; and in the Acts *the Holy Spirit*: a threefold resistance.

Galations.—Contrasts between law and grace, works and faith, bondage and liberty, the flesh and its works, the Spirit and his fruits, the world and the new creation.

Ephesians.—Church position, standing, blessing, privilege, unity, ministry, and responsibility. "In Him."

Philippians.—Christian experience. The motives which are to govern, and the resources which are open to the believer while passing through the world.

Colossians.—The glories of Christ the Head of the Church, and its completeness in Him. "Christ all and in all."

1 Thessalonians.—The coming of the Lord Jesus Christ *for* His saints, the hope of the Church.

2 Thessalonians.—The coming of the Lord Jesus Christ *with* His saints, the doom of the world under antichrist.

1 Timothy.—Church order according to God. *The House of God*. Apostasy in view.

2 Timothy.—Church disorder and apostasy. *The "great house."* Individual pathway and responsibility in the midst of corporate failure and ruin.

Titus.—Qualifications for Christian ministry.

Order in the Church, and the principles on which it is founded, to be maintained. Doctrine and life must agree.

Philemon.—Brotherly love and Christian equality.

Hebrews.—Comparisons and contrasts. Christ the object and end of the types and shadows of past dispensations. The law designed to lead to Christ.

James.—Good works demanded as the demonstration and fruit of faith. Difference between *saying* one has faith and *having* it.

1 *Peter*.—The philosophy of suffering, which is God's only path to glory. The righteous government of God in relation to His saints. The believer a stranger and pilgrim in this world.

2 *Peter*.—Warnings against seducers and false teachers of the present and also against those who should deny the coming of the Lord. The only safeguard—"Be established in the present truth" (1: 12). Exhortation to godly living in view of the final judgment of the world.

1 *John*.—Christ the eternal life and power of communion. The Word of Life manifested. Sonship, assurance, and fellowship.

2 *John*.—Christ and the truth the only safeguard against those who would undermine holy

living and teach counter to the doctrine of Christ. Christian hospitality *forbidden to those who propagate error.*

3 *John*.—The truth the basis of love, testimony, and walk. Christian hospitality *encouraged toward those who promulgate the truth.*

Jude.—History of apostasy developed from the beginning to the close, and the awful end of those who turn the grace of God into lasciviousness and deny the Lordship of Christ. Exhortations to “contend earnestly for the faith once for all (Gk.) delivered to the saints” and to build upon faith, pray in the Holy Ghost, keep in the love of God, and look for the mercy of the Lord Jesus Christ unto eternal life, in the midst of the awful and widespread apostasy and corruption.

Revelation.—Grand and glorious fulfillment of all God's purposes in redemption, and the complete overthrow of all evil and opposition. All lines of teaching brought together in one harmonious whole and completed. God's glory fully manifested and established. Christ Jesus the Lord, the One by whom all is accomplished, and who assumes the reins of government, to whom every creature in the universe ascribes praise and honor. The new creation brought in, “Wherein dwelleth righteousness.”

In giving this outline, the arrangement of the books of the Old Testament according to our English Bible has been followed, which was adopted from the Septuagint and Vulgate versions. Believing, however, that the arrangement in the Hebrew Canon is the Divine Order, and pregnant with the most important instruction, for the help of the careful student of the Word of God, we give

The Order of the Books with the Names and their Meaning According to the Hebrew Canon.

I. *The Law*, Hebrew "Torah."

II. *The Prophets*, Hebrew, "Nevee'im."

III. *The Writings*, Hebrew "Kethuvim" (called by our Lord, the Psalms, Luke 24: 44).

I. *The Law*,—five books:

	Hebrew Name.	Meaning.
Genesis,	B'rasheeth	Beginnings.
Exodus,	V'aleh Shemoth	Now these are the names.
Leviticus.	Vayichrah	And he called.
Numbers,	B'midbar	In the Wilderness.
Deuteronomy,	Aleh Haddabareem	These are the words.

II. *The Prophets*—eight books:

Joshua,	} ¹	Y'hoshua	Jehovah is Salvation.
Judges,		Shopheteem	Rulers.
Samuel, (3)		Sh 'Muel	Asked of God.
Kings,	}	V 'Hamelech David	Now the King David.
Isaiah,		Y'siah	Salvation of Jehovah.
Jeremiah,		Yeremiah	Whom Jehovah exalts.
Ezekiel,	}	Yechezeqel	Whom God strengthens.
Hosea ⁴		Hosea	Salvation.
Joel,		Joel	Jehovah is God.
Amos,	}	Amos	Burden.
Obadiah,		Obadiah	Servant of God.
Jonah,		Jonah	A dove.
Micah,	}	Micah	Who like Jehovah?
Nahum,		Nachum	Comforter.
Habakkuk,		Habakkuk	The Embraced One.
Zephaniah,	}	Zephaniah	Jehovah protects.
Haggai,		Haggai,	My Feast.
Zechariah,		Zecharyah	Jehovah remembers.
Malachi,	}	Malachi	My Messenger.

III. *The writings* (or the Psalms)—eleven books:

Psalms,	T'hillem	Praises.	
Proverbs,	Mishlai	Rule or Pattern.	
Job,	Ey-yov	An oppressed one.	
Song of	} 5		
Songs,		Sheer Hasheereem	Song of Songs.
Ruth,		Ruth	A friend.
Lamentations,		Ey'chah	Oh how, or alas.
Ecclesiastes		Cohemoth	The Gatherer.
Esther,	Esther	A Star.	
Daniel,	Daniel	God is Judge.	
Ezra,	Ezra	He protects.	
Nehemiah,	Nechemiah	Jehovah comforts.	
Chronicles,	Divrai Hayyahmeem	Words of the days.	

¹ Called the Former Prophets.

² Called the Latter Prophets.

³ In the Hebrew the two Samuels are reckoned as one Book, and so the Kings, and the Chronicles.

⁴ The twelve minor prophets are reckoned as one book.

⁵ The Five Megilloth.

Chronological Order.

The different books are not chronologically arranged in our Bibles, but grouped for convenience in the order in which we have them. The chronological arrangement, according to the best authorities, is as follows:

Genesis, chapters 1 to 11; Job, Genesis, 12 to 50; Exodus, Leviticus, Deuteronomy, Numbers, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Chronicles, Psalms, Song of Solomon, 1 Kings, 1 to 11; 2 Chronicles, 1 to 9; Proverbs, Ecclesiastes; 1 Kings, 12 to 22; Jonah, Joel, Amos, Micah, Hosea, Nahum, Isaiah, Zephaniah, Habakkuk, 2 Chronicles, 10 to 36; 2 Kings, Jeremiah, Lamentations, Obadiah, Ezekiel, Daniel, Haggai, Zechariah, Esther, Nehemiah, Malachi, Matthew, Galatians, 1 Thessalonians, 2 Thessalonians, 1 Corinthians, 2 Corinthians, Romans, Ephesians, James, Philippians, Colossians, Philemon, Luke, Hebrews, Acts, 1 Timothy, 1 Peter, Titus, Mark, 2 Timothy, 2 Peter, 1 John, 2 John, 3 John, Jude, Revelation, John.

Another arrangement seems to be plainly taught, which will prove to be exceedingly helpful if known and carried in the mind of the student. As the first division of the Bible, the Pentateuch, is a fivefold volume, so the entire

Bible appears to be of the same structure, making it a

Fivefold Pentateuch.¹

FIRST.	SECOND.	THIRD.	FOURTH.	FIFTH.
1. Genesis	Joshua	Isaiah	Psalms	The Gospels
2. Exodus	Judges & Ruth	Jeremiah & Lam.	Job	The Acts
3. Leviticus	Samuel & Kings	Ezekiel	Song of Songs	The Pauline Epistles
4. Numbers	Ezra, Neh., Esth.	Daniel	Ecclesiastes	The General
5. Deuteronomy	Chronicles	Minor Prophets	Proverbs	The Revelation

Teaching in all the first books, Beginnings ;
Foundation Truths.

Teaching in all the second books, Redemption.

Teaching in all the third books, Sanctification.

Teaching in all the fourth books, Pilgrimage ;
Wilderness experience.

Teaching in all the fifth books, Accomplishment
of God's purpose.

**We Now Come to the Study of the Pentateuch
as a Whole.**

The Pentateuch is the name most generally used in speaking of the first division of the Old Testament Scriptures. It is a Greek word, meaning "The fivefold volume." The term was first used, and applied to the Law by the Alexandrian critics who most probably divided it into the five

¹F. W. Grant, *The Numerical Bible*.

separate books, and also gave to them the names as we have them in our English Bible. The Jews called it *Torah*, or "The Law," also "the five-fifths of the Law," and again simply "the fifths." It was generally known, however, as "The Law," (*not A collection of laws*),—and was regarded by them as a whole,—the Law given by Jehovah their God, directly through Moses, for the government and guide in all matters pertaining to their life, whether religious or secular. Not one small feature of their life from birth to death was left unnoticed or unprovided for.

The books—Genesis to Deuteronomy—are closely related to each other and the narrative would be incomplete were any of them omitted. If Genesis were left out, nothing would be known of the creation, the entrance of sin, the fall, the promise of a Redeemer, nor of the choice of the people through whom He was to come, and the promise given to, and the covenant made with their heads. If Exodus were absent nothing would be known about the redemption of the chosen people, the giving of the Law, and the tabernacle service. If Leviticus were wanting nothing would be understandable in the later books regarding sacrifice and ritual. If Numbers were missing there would be no information con-

cerning the lamentable failures of the people because of their unbelief, and the severe discipline of the forty years in the wilderness, which came in between the exodus from Egypt and the entrance into Canaan. If Deuteronomy were lacking, God's purposes concerning the people, the renewal of the covenant in the plains of Moab, the alternatives of blessings and curses consequent upon their conduct in the land, and the proof of the Divine authority of Scripture seen in the correspondence between Israel's present condition and the predictions contained therein would have been lost to us. And if the Pentateuch itself were entirely omitted from the Bible, as another has said, "we should have a history without a beginning, a superstructure without a foundation, a narrative without a key to its explanation."

It is one harmonious whole, disclosing everywhere one distinct plan and one controlling mind. It is not to be regarded as five separate books, but one book divided into five several parts. There is not the slightest evidence that the unity of its composition is broken at the places which mark the beginning of the different books as we have them. It is related to every other part of Scripture, none of which can be understood apart from it. Constant reference is made

to it in the historical, poetical, and prophetic books in the Old Testament, and in the Gospels, Acts, Epistles, and Apocalypse in the New. From the very earliest times the Pentateuch has been regarded as one Book under the titles "The Law of Moses," "Book of Moses," or "Book of the Law of Moses," and in our present day it is known as "Torah," or "Law" by the Jews, who consider it one book. It forms the beginning of all copies of the Scripture, and is the foundation upon which all the other books either in the Old or New Testaments are based.

That Moses was the writer has been the testimony of all tradition, Jewish and Pagan, and the belief of all Christian and infidel writers until a comparatively recent date. This position is sustained by internal evidence of the record itself—Ex. 17: 14, 24: 4-7, 34: 27, 28; Num. 33: 2; Deut. 28: 58-61, 31: 9, 24, 26, etc. More than a thousand years elapsed after the death of Moses before the Hebrew Canon was closed (1451-430 B. C.), and during all this time Moses was held to be the writer, and nearly, if not quite, all these who wrote during this period made frequent allusions to, and quoted from the Pentateuch, and unhesitatingly called their quotations *the words of Moses*, or used some equivalent ex-

pression. The writers of the New Testament did the same, and the Lord Jesus and His apostles appealed to it as genuinely his and authentic. Surely from the evidence of the Bible itself none of the writers ever had any doubts concerning the matter, and no record is found where any ever doubted to whom it was quoted as the words of Moses.

“If a tradition were already existing in the time of Christ that the Pentateuch as a whole claimed Moses as writer, compiler, or authorizer, our Lord’s words did not run counter to it, but rather tended to stamp it with renewed authority. Three classes of passages illustrate this point more clearly. The Pentateuch may be divided into the historical part, the legislative, and the pre-Mosaic. The first would include the account of the burning bush. This is quoted by our Lord as from “the Book of Moses” (Mark 12: 26). The second would include the rule concerning divorce. This is definitely stated by our Lord to be a precept written by Moses (Mark 10: 5). The third would include the ordinance of circumcision, of which our Lord says (John 7: 22), “Moses gave you circumcision, not that it was of Moses, but of the fathers” (*i. e.* the Patriarchs). . . . The Jews in our Lord’s time assigned the

Pentateuch unhesitatingly to Moses. This is shown by the testimony of Josephus; it is affirmed in the Talmud (*c. g.*, in *Baba Bathra* circ. A. D. 500; compare also the opening sentences of *Pirke Aboth*, the most ancient of Talmudical Treatises, which is to be found in every Jewish Prayer Book). The same belief is implied by such Jewish utterances as we find in Matt. 19: 7, Mark 10: 3, John 1: 45, 7: 19, Acts 6: 14. It must be acknowledged, moreover, that the Scribes of that age were not critics in the modern sense, and were generally more inclined to conserve than to invent. There were parties amongst them who would keep a strict watch over one another, some being very jealous over the written Law, and others holding an oral interpretation of it to be of almost equal value. It certainly never seems to have occurred to anyone in those days that the Pentateuch was not the work of Moses."¹

As the Lord Jesus Christ Himself gave His sanction to this claim and thus set His seal upon it, this of itself should be sufficient to those who believe Him to be the Truth, and that He ever spake the truth, to put the question forever beyond the region of doubt.

That it was, and is now regarded by the Jews

¹ Girdlestone, *The Foundations of the Bible*.

as one book is proved by the fact that after the return from the Babylon captivity it was divided into fifty-four sections running consecutively throughout from Gen. 1: 1 to Deut. 34: 22, called *Parashiyoth*,¹ meaning "Separations," and were to be read in the synagogues on the Sabbath days,² completing the public reading of it each year. The Prophets were later divided into fifty-four sections also (but not in consecutive order) called Haphtara (from "Phater," *to open or set free*), which could be read instead of the Law.³

The Divisions of the Law Called Parashiyoth.

Gen. 1: 1 to 6: 8.	Ex. 21: 1 to 24: 18.
“ 6: 9 to 11: 32.	“ 25: 1 to 27: 19.
“ 12: 1 to 17: 27.	“ 27: 20 to 30: 10.
“ 18: 1 to 22: 24.	“ 30: 11 to 34: 35.
“ 23: 1 to 25: 18.	“ 35: 1 to 38: 20.
“ 25: 19 to 28: 9.	“ 38: 21 to 40: 38.
“ 28: 10 to 32: 3.	Lev. 1: 1 to 5: 26.
“ 32: 4 to 36: 43.	“ 6: 1 to 8: 36.
“ 37: 1 to 40: 23.	“ 9: 1 to 11: 47.
“ 41: 1 to 44: 17.	“ 12: 1 to 13: 59.
“ 44: 18 to 47: 27.	“ 14: 1 to 15: 33.
“ 47: 28 to 50: 26.	“ 16: 1 to 18: 30.
Ex. 1: 1 to 6: 1.	“ 19: 1 to 20: 27.
“ 6: 2 to 9: 35.	“ 21: 1 to 24: 23.
“ 10: 1 to 13: 16.	“ 25: 1 to 26: 2.
“ 13: 17 to 17: 16.	“ 26: 3 to 27: 34.
“ 18: 1 to 20: 23.	Nu. 1: 1 to 4: 20.

¹ *Pharisee* comes from the same root.

² Allusion to this custom is made in Acts 15: 21.

³ See Acts 13: 15, 27; Luke 4: 27.

Nu. 4: 21 to 7: 89.

" 8: 1 to 12: 16.

" 13: 1 to 15: 41.

" 16: 1 to 18: 32.

" 19: 1 to 22: 1.

" 22: 2 to 25: 9.

" 25: 10 to 30: 1.

" 30: 2 to 32: 42.

" 33: 1 to 36: 13.

De. 1: 1 to 3: 22.

De. 3: 23 to 7: 11.

" 7: 12 to 11: 25.

" 11: 26 to 16: 17.

" 16: 18 to 21: 9.

" 21: 10 to 25: 19.

" 26: 1 to 29: 8.

" 29: 9 to 30: 20.

" 31: 1 to 30.

" 32: 1 to 52.

" 33: 1 to 34: 12.

GENESIS.

THE BOOK OF BEGINNINGS.

FIFTY CHAPTERS, FIFTEEN HUNDRED AND
THIRTY-THREE VERSES.

Time required for reading 1 h., 40 m.¹

Title.—Genesis is a transliteration of the Greek Γενεσις, meaning *source* or *origin*, a technical term employed by the Alexandrian philosophers to express the origin of the universe.² It has come to us direct from the Vulgate³ having been borrowed from the Septuagint⁴ whose translators adopted it from the philosophers.

The Hebrew title is בְּרֵאשִׁית *B'rashith*,⁵ being the first word in the book, meaning "In the beginning," and doubtless is the divine title.

Writer.—Moses, under Divine inspiration. This is the plain and repeated testimony of the Scrip-

¹ Allowing two minutes to a chapter, which is sufficient for the ordinary reader.

² Κτισις would have been the more correct term by which to express creation.

³ A kind of patchwork from the old Italian, Jerome's improved edition of the italic, and a new version from the Hebrew text, was given this name because printed in the common tongue, the Latin.

⁴ The Greek Version of the Scriptures.

⁵ From "רֵאשׁ" the head.

tures, and is the consensus of opinion of the Jews, the heathen, the early Christian writers, and this position is held to-day by all who are accounted orthodox. In fact, the question of the Mosaic authorship of The Book of The Law, or the Pentateuch, is of quite modern origin.

Date.—Between 1491–50 B. C.

Place.—In the Wilderness, most probably after the departure of the Israelites from Mt. Sinai.¹

¹ Whether this Book was written by Moses before any of the other Books may with the utmost propriety be questioned. We have no record, nor indeed have we the least intimation that Moses wrote anything while in Egypt. Whether he wrote the first part of the Law, known as the Book of B'rashith, or Genesis, while in the land of Midian, from accounts handed down from those who preceded him, as some hold, or not, we have no means of knowing. That he may have done so is quite probable, but we prefer to believe, and it seems more likely, that God inspired him directly to write all the *Torah* or Law as we have it while in the Wilderness. If this conjecture be right then he must have begun to write with the account of Amalek's attack on the Israelites in Rephidim, for this is the first mention of writing done by him (Ex. 17: 14). The next account of Moses' writing is found in Ex. 24: 3, 4.

We believe that Exodus was first written, then Leviticus, then part of Numbers, then Genesis, then the rest of Numbers, and finally Deuteronomy.

It will be understood that this is simply the judgment of the present writer, and is not at all binding on any one. We believe, however, that the judgment is well founded, and does no violence to the Scripture, nor does it in any manner lessen its value nor deny its full inspiration.

Time Covered.—2369 years—from the creation of Adam to the death of Joseph.

Notice that two-thirds of the entire time with which the Old Testament is occupied is covered by this book. How important it is, then, that one should be well acquainted with its contents if one is to understand the Bible.

Subject.—The “Seed.”

Purpose.—This is fourfold, viz.:

1. To give to Israel in particular, and to mankind in general, a definite and authoritative account of the origin of the visible universe and of man, in order to correct the false teachings of men's philosophies by which they sought by their own wisdom to account for their being and for the things in the midst of which they found themselves. X

2. To give a knowledge of the One and True God—the Creator, the Supreme Sovereign, the Redeemer and Saviour—the only true Object of obedience and worship, in contradistinction to the many and false gods of the nations. Y

3. To record the covenant made by Jehovah with Abraham and confirmed with Isaac and Jacob, in order that in future times the claims of Messiah might be established by reference to it, and to show that complete blessing for mankind

at large and for Israel in particular could come only through Him when owned and obeyed by Israel.

4. To trace the history of the chosen people of Israel,¹ and show why God chose them, and the ground upon which was based His dealings with them.

Principal Teaching.—Election by Grace.

Relation to the Other Books of the Bible.—It is the foundation upon which all the other books rest. All subjects which are treated in the Word of God have their beginnings in this book, and grow out of it; but nothing is brought to a finality in it, nor indeed in the entire Old Testament. It is of the utmost importance that this great fact should be understood.

It has been called "the seed plot of the Bible," and very appropriately so, as it contains in its histories, prophecies, types and symbols, the germs of all that is developed in the subsequent books. But as the complete fulfilment of all is to be found only in the Revelation, it is error to teach doctrines dogmatically from this book, or any or all of the books of the Old Testament, or indeed from the Gospels themselves apart from the light

¹ This is traced from three great epochs, viz., (1) The creation, (2) the flood, (3) the call of Abram.

thrown upon them by the other books written subsequent to the death, resurrection and ascension of the Lord Jesus Christ, and the coming of the Holy Spirit, a part of whose mission it was to "*guide into all the truth*" (John 16: 13 *R. V.*).

Whether or not Genesis was the first of the Scripture books written, it is nevertheless the foundation of all the other books.

Principal Countries or Lands.—*Armenia*, originally known as Ararat, including the site of the Garden of Eden, and the place where the ark of Noah rested;¹ *Aram*, which included "the northern portion of Mesopotamia, Syria as far south as the borders of Palestine, and the larger part of Arabia Petræa;"² *Chaldea*, which "covers what is included in the term Babylonia,³ not inclusive of Mesopotamia in its larger sense, but of the lower or between-rivers Babylonia;" *Mizraim*, or Egypt; and *Canaan* or Palestine.

Principal Places.—Enoch, Babel or Babylon, Nineveh, Ur, Haran, Sichem or Shechem, Bethel or Luz, Hai, Mamre or Hebron, Damascus, Ho-

¹ Notice the Scripture does not say that the ark rested on *Mt.* Ararat, but "upon *the mountains* of Ararat."

² Hasting's Dictionary of the Bible (Charles Scribner's Son's edition).

³ Also called Babel or land of Babel, and Shinar or the land of Shinar.

bah, Sodom, Gomorrah, Beersheba, Zoar, Salem, afterwards supposedly called Jerusalem, Succoth, Bethlehem.

Principal Peoples.—Chaldeans, Syrians, Egyptians, Canaanites, Ishmaelites, Israelites, Edomites, Schechemites, Moabites, and Ammonites.

Principal Covenants.—1. The Noachic, 9: 9 to 17, the token of which was the bow in the cloud (vs. 12, 13). 2. The Abrahamic, 12: 1, 2, 7; 13: 14 to 17; 15: 4, 21; 17: 1 to 21; 18: 9 to 15; 21: 12; 22: 15 to 18, the token of which was circumcision (17: 10, 11).

Principal Prophecies.—1. Concerning universal earthly dominion in the hands of man (1: 26). 2. Concerning the seed of the woman (3: 15). 3. Concerning Noah (5: 29). 4. Concerning the sons of Noah (9: 25 to 27). 5. Concerning the seed of Abraham (12: 7; 13: 16, 17; 15: 5, 13-16; 17: 1-10; 21: 12; 22: 16-18, etc.). 6. Concerning the sons of Jacob (49: 3-27).

Principal Types.—Of Christ—Adam, Abel, Seth, Enoch, Methuselah, Noah, Melchizedek, Abraham, Isaac, Jacob, Joseph, Benjamin, the Word, the light, the heaven, the earth, the atmosphere, the seas, the grass, the herb, the fruit, the fish, the fowl, the beast, the man, the seventh day, the garden, the tree of life, the tree of knowl-

edge, the voice of Jehovah Elohim, the sacrifice offered by Jehovah, the cherubim, the sacrifice offered by Abel, the sin offering which crouched at the side of Cain,¹ the ark, the bow in the cloud, the sacrifice of Noah, of Abraham, of Isaac, and of Jacob, the ladder of Jacob's vision.

Of the Holy Spirit — The servant of Abraham, the dove.

Of the Church — Eve, Noah's family, Rebekah, Rachel, Asenath, the moon, the stars.

Of the Antichrist — Cain, Nimrod.

Of the World Powers — Babel, Babylon, Nineveh.

Of the Two Covenants — Law and Grace ; Hagar, Sarah.

Of the Flesh — Cain, Ishmael, Esau.

Of the Redemptive Ages — The six days of chapter 1.

Typical Places.—The garden of Eden, the place of Abel's offering, Babel, the place where Abraham offered Isaac, Luz (Bethel), Machpelah, Sodom, Bethlehem, Egypt, Goshen.

Typical Events.—The creation of the heaven and the earth ; the ruin of the earth ; the light

¹ The Hebrew of 4 : 7 reads " A sin offering croucheth at the door." See Young's Translation and Darby's Translation (note).

shining out of the darkness; ¹ the separation of the light from the darkness; the establishment of the firmament or expanse; the raising up of the earth out the waters *on the third day*; the ordering of the sun, moon, and stars; the peopling of the waters with fish, of the air with fowl, and of the earth with animals; the investiture of man with dominion; the rest of God *on the seventh day*; the parting of the river into four streams; the formation of the body for Adam; ² the putting to sleep, piercing the side, and raising up of Adam *on the eighth day*; the owning of the woman by him; the union of the man and the woman; the temptation and the fall; the man and the woman covering their nakedness *with aprons of leaves*; the covering by Jehovah of the guilty pair *with coats of skins*; the placing of the cherubim and the flaming sword at the east of the garden; the offering of Cain and Abel; the murder of Abel; the sin offering crouching at the side of Cain; the building of the city by Cain; the birth of Seth; the translation of Enoch; the long life, and the

¹ See 2 Cor. 4 : 6.

² 2 : 7. Notice that the preposition "of" has been inserted by the translators and is not found in the Heb. text. The truth is more accurately expressed by "the Lord God formed (for) man, dust of the ground."

time of the death of Methuselah;¹ the intercourse between the sons of God² and the daughters of men; the pronouncement of universal judgment; the flood; the saving of Noah and his family in the ark; the resting of the ark on *the seventeenth day of the seventh month*;³ the offering of Noah upon taking possession of the renewed earth; the investiture of Noah and his sons with dominion; the establishment of human government on the earth; the command to eat flesh

¹ Methuselah's death occurred just at the time of the flood. *Proof*: He was 187 years old when he begat Lamech; Lamech was 182 years old when he begat Noah; Noah was just 600 years old when the flood began; $187 + 182 + 600 = 969$, the age of Methuselah at his death. See 5: 25, 28, 7: 11.

² These "sons of God" were not the sons of Seth as is commonly taught, but wicked angels. The term "sons of God" occurs but six times in the O. T. Gen. 6: 2, 4; Job 1: 6; 2: 1; 38: 7; Dan. 3: 25 (in this last passage the sing. number is used and the Chaldee "bar" instead of the Hebrew "ben") and in none of these passages is man referred to, but always angels. At least, it is used only of those who were directly created by God, not begotten by other beings of their own kind. Thus Adam is called "son of God" Lu. 3: 38. See on Gen. 6: 2, 4, Jude 6, 7.

³ This is the identical day of the resurrection of the Lord Jesus. This month was changed in Exodus 12 to the first month, on the fourteenth day of which the Passover Lamb was sacrificed, which was a type of Christ (1 Cor. 5: 7), who was crucified on that very day. He rose on the third day afterward — *the seventeenth day*.

food; the appearance of the bow in the cloud; the erection of the tower of Babel; the confusion of language; the call and separation of Abram; the offering of sacrifice by Abraham, Isaac and Jacob; the rescue of Lot; the meeting of Melchizedek and Abram; the changing of the names of Abram and Sarai; the circumcision of Abraham and his household; the conception of Sarah; the birth of Isaac; the casting out of Hagar and Ishmael; the establishing of Isaac as the heir; the offering up of Isaac; the receiving back of Isaac from the place of death *on the third day*; the death and burial of Sarah; the mission of the servant and the procuring of Rebekah for Isaac; the coming forth of Isaac to meet her; the marriage of Keturah to Abraham; the blessing of Jacob; his vision of the ladder; his service for Rachel; his double marriage; his faithfulness as a shepherd; his struggle with the man; the changing of his name; the experiences of Joseph;¹ the blessing of Joseph's sons by Jacob.

Doctrines, Seen in the Light of the New Testament.—God — His Personality, Unity, Plurality, Sovereignty, Righteousness, Faithfulness, Love,

¹ The experiences of Joseph were one series of typical events the number of which is too large to give here. See "Joseph a Type of Christ" by the same author.

Grace and Longsuffering; the Personality and Deity of the Holy Spirit; the Deity of Christ; the Incarnation; Federal headship; the tripartite constitution of man; the soul as distinct from the body; the consciousness of the soul after death apart from the body; sin—its reality, advent into this world, nature, and consequences; the fall of man by sin, his utter ruin and helplessness; and his complete failure in himself and in all that he does; the need of a Saviour, and that a Divine One; the atonement, its necessity, its character and its results; substitution; vicarious suffering; sacrifice and shedding of blood the only basis of salvation, and worship; faith—its character, its necessity, and its results; justification by faith through grace, not of works; election; regeneration a necessity, neither reform nor mere morality can avail; salvation the gift of God, not a reward for works; good works the logical outcome, and not the ground of salvation; rewards are given for good works after salvation; eternal security of the believer; salvation is once for all time, but restoration may be many times repeated; the natural first, the spiritual afterward; the first set aside for the second; the first man Adam and all connected with him once and forever set aside, and the second man and last Adam—the Son of

God — the Lord from heaven, brought in and established forever before God; sin by one, salvation by One; man's day first, then God's day; Satan's man and his rule first, then God's Man and His rule; the rule of the heavens God's plan; earthly rule to be established in the hands of "the" Man; punishment for sinning a necessary and sure infliction of Divine justice; man punished not for *being lost*, but for *sinning*; no sonship only through spiritual begetting; no life only through death; no service without life; no exaltation without abasement; no glory without suffering; position and privilege must precede responsibility; separation from the world; obedience the only path of safety, blessing and power; Satan, his reality and personality; the second coming of Christ; the resurrection of the body; the Church distinct from Israel and the Gentiles; the Church completed and taken away before the second advent of Christ; the restoration and supremacy of Israel as a nation; the Gentile nations converted and blessed through the ministry of converted and restored Israel, not by the Church; the millennium or the thousand years; the new creation; the plan of the ages.

Some First Things.¹

The first mention of God 1 : 1.

The first indication of the plurality of Personalities in Deity² 1 : 1.

The first creation 1 : 1.

The first recorded result of sin in the universe 1 : 2.³

¹ It will be found to be of great value to the students to carefully note its first occurrences, of words, phrases and actions, and the first mention of things, as generally they teach some important lesson and help in determining the meaning of the words.

² אלהים a plural noun.

³ והארץ היתה תהו ובהו “and the earth became desolate and empty.” The verb rendered “was” is sometimes used with a simple accusative in the sense of “to be made,” or “to become” and is so used in the case of Lot’s wife, 19 : 26. It is commonly rendered “it came to pass.”

The phrase “without form and void” is rendered from the words “tohu vau bohu” (תהו ובהו). These words are found in combination but three times in the Hebrew text — Gen. 1 : 2, Isa. 34 : 11, Jer. 4 : 23 — and in each instance they describe a ruined and depopulated condition. The idea that they describe the earth as created — thus making it *an original ruin*, a logical, philosophical and scientific absurdity, — is erroneous and mischievous. Such a thing is an utter impossibility and therefore could not be described. The fact that “tohu” is the word used in Isa. 45 : 18. “He created it (the earth) not *in vain*,” should be sufficient to convince one of the fact that the verse under consideration describes the ruined and depopulated condition of the earth subsequent to its creation, resulting from some cause not there stated.

The use of “and” at the beginning of the verse is not

The first mention of the Spirit 1 : 2.

The first mention of darkness 1 : 2.

The first mention of light 1 : 3.

The first mention of day 1 : 5.

The first mention of night 1 : 5.

The first mention of the firmament or expanse
1 : 7.

The first mention of the seas 1 : 10.

The first mention of life ¹ 1 : 11, 12.

The first mention of heavenly lights ² 1 : 14.

The first mention of rule ³ 1 : 16.

The first mention of blessing 1 : 22.

The first mention of man 1 : 26.

The first mention of God's purpose concerning
man 1 : 26.

The first mention of God's blessing upon man
1 : 28.

The first mention of food ⁴ 1 : 29.

to be taken as connecting its statement with that of verse 1, in point of time, nor that the statement of verse 1 is a summary of the rest of the chapter, as its use precludes such an idea (cf. 5 : 1 where the first statement being an abstract of what follows, the "and" is omitted).

¹ Life is first seen in connection with *the third day*.

² The adorning of the heavens (Job 26 : 13) is *after the third day*.

³ Not mentioned until *the work of the third day is completed*. The expression in Matt. 3 : 2, 4 : 17, 10 : 7, etc., is literally "the rule of the heavens."

⁴ The food for the support of life is the product of *the third day*.

The first mention of the word "finished"¹ 2:1.

The first mention of the rest of God 2:2.

The first mention of marriage 2:23.

The first recorded words of God 1:3.

The first recorded words of God to man² 1:28.

The first recorded words of man to man³ 9:25.

The first recorded words of man to God⁴ 3:10.

The first recorded words of woman to God⁵
3:13.

The first recorded words of man 2:23.

The first recorded words of woman 3:2, 3.

The first recorded words of man to woman
4:23.

The first recorded words of woman to man 16:2.

The first recorded words of woman to woman
19:31, 32.

The first recorded words of Satan to woman
3:1.

¹ Notice the following finished works which are emphasized. 1. The Creation (Gen. 2:1); 2. The ark—Christ the only way of salvation (Gen. 6. 16, 22); 3. The tabernacle—Christ in His humiliation (Ex. 40:33); 4. The temple—Christ in exaltation and glory (2 Chron. 7:11); 5. The work of Christ in His earthly ministry (John 17:4); 6. The work of Christ in the depth of His humiliation, suffering and obedience (John 19:30); 7. The new Creation (Rev. 21:6).

² A blessing. ³ A curse.

⁴ An excuse. ⁵ An excuse.

The first recorded words of woman to Satan
3: 2, 3.

The first question 3: 1.

The first answer, 3: 2, 3.

The first lie 3: 2, 3.

The first sin 3: 2, 3.

The first temptation 3: 4, 5.

The first excuse 3: 10-12.

The first curse 3: 14, 15.

The first promise of God 3: 15.

The first sacrifice 3: 21.

The first birth 4: 1.

The first recorded offering of man to God 4: 3.

The first quarrel of man with man¹ 4: 8.

The first quarrel of man with God² 4: 5, 14.

The first murder 4: 8.

The first vagabond 4: 14-16.

The first token given by God to man 4: 15.

The first city 4: 17.

The first polygamous marriage 4: 19.

¹ Concerning the matter of righteousness. See 1 John 3: 12. Abel is the only person called righteous by the Lord Jesus, Matt. 23: 35. The Jewish Rabbis have a tradition that the subject of conversation between Cain and Abel was regarding sin, its reality and effects, judgment to come, a future state, punishment for sin, rewards for service, the necessity of sacrifice for sin, and the indispensibility of blood in order to approach God, and be accepted of Him, all of which Cain denied.

2. Concerns sacrifice and acceptable approach to God.

The first poem 4: 23, 24.

The first boast 4: 23, 24.

The first mention of tents 4: 20.

The first musicians 4: 21.

The first metal workers 4: 22.

The first public preaching¹ 4: 26.

The first exemption from death 5: 24.

The first covenant made by God with man
8: 21, 9: 9-17.

The first covenant between men 21: 27-32.

The first mention of prayer 12: 8.

The first recorded instance of drunkenness
9: 21.

The first record of an established kingdom
among men 10: 10.

The first recorded erection of an altar to God
8: 20.

The first type of the incarnation 1: 1.

The first type of death of Christ 1: 2.

The first type of resurrection of Christ 1: 9.

The first type of the Church 1: 16.

The first type of the second coming of the Lord
Jesus 24: 62.

The first type of the rapture of the Church
24: 61-65.

The first type of the Antichrist 10: 8-12.

¹ Heb. Then men began to proclaim the Name of
Jehovah.

The first type of the restoration of Israel 25 : 1.

The first type of the millennial rule of Christ
and the Church 1 : 28.

**The Names of the Principal Persons and the Meaning
of Their Names.**

Men.

Adam, Man.

Cain, shoot or offspring ; possession.

Abel, vanity ; a breath.

Jabal, a stream.

Jubal, he who runs, or a trumpet (whence our
English word "jubilee").

Tubal-Cain, worldly possession, or who is jealous
of confusion.

Seth, set ; placed, or in place of.

Enos, mortality.

Cainaan, wretchedness, or acquired.

Mahalaleel, the blessed God, or the blessed of
God.

Jared (he who), shall descend.

Enoch, teaching.

Methuselah, by his death he shall bring ; or the
spoil of death.

Lamech (the), smiter, or who is smitten ; or
(the) overcomer, or who is overcome.

Noah, rest ; comfort.

Shem, a sign ; renown.

Ham, hot ; dark.

Japheth, he that extends; fair.

Nimrod, a rebel.

Abram, a high father.

Abraham, the father of a multitude.

Lot, covered; hidden.

Melchizedek, king of righteousness.

Eliezer, help of God.

Ishmael, whom God hears.

Isaac, joy; laughter.

Esau, hairy; he who finishes.

Edom, red.

Jacob, heel; underminer; supplanter.

Israel, prince or warrior of God.

Laban, white; crafty.

Reuben, see! a son.

Simeon, hearing.

Levi, joined.

Judah, praise.

Dan, judge; judgment.

Naphtali, wrestling.

Gad, a troop or multitude.

Asher, happiness; blessed.

Issachar, hire; recompense or reward.

Zebulun, abiding; dwelling.

Joseph, increase; adder.

Zaphnath-paaneah, Saviour of the world; or
saith God, "he liveth."

Benjamin, son of the right hand.

Manasseh, forgetfulness.

Ephraim, fruitfulness.

Pharaoh, sun ; king.

Abimelech, king-father.

Women.

Eve, living.

Sarai, contentious.

Sarah, princess.

Hagar, flight ; stranger.

Rebekah, a loop ; flattery.

Keturah, incense.

Rachel, a sheep ; a journey.

Leah, wearied ; languid.

Bilhah, tender ; timid ; modest.

Zilpah, wounded ; distillation.

Dinah, judgment or judge.

Deborah, a bee ; a word.

Tamar, a palm.

Asenath, dedicated to Neith (the goddess of wisdom) ; a storehouse.

Notice the outline of all evangelical truth in the names of the men mentioned in Chap. 5, from Adam to Noah. *Man in the place of death and wretchedness. The blessed God shall descend, teaching that by His death He shall bring to the smitten one rest or comfort.*

Also notice the outline of the believer's experience in the names of seven children of Jacob by Leah.

First *seeing the Son* (Isa. 45: 22, Gal. 3: 1); then *hearing* (John 5: 24); then *joined* to Him (1 Cor. 12: 12, 13, John 17: 23); then *praising* Him (Col. 3: 16); then *rewarded* by Him at His coming (2 Cor. 5: 10, Rev. 22: 12); finally to *dwell* with Him forever (1 Th. 4: 17); and all this blessedness because of His righteous judgment.

Principal Divisions.—Two.

I. Creation to Call of Abraham, 1 to 11.

II. Call of Abram to Death of Joseph, 12 to 50.

Subdivisions.—Four.

1. Creation to the Flood, 1 to 8.

2. Flood to Call of Abram, 9 to 11.

3. Call of Abram to Joseph, 12 to 36.

4. History of Joseph, and Settlement of Israel in Egypt, 37 to 50.

Sections.—Twelve.

These are marked in the Hebrew text by the words אֵלֶּה תּוֹלְדוֹת *Alch Tol' doth*,¹ translated "these are the generations."

¹From יָלַד *to bring forth*. Therefore the things brought forth to one. It may be interesting to know that this phrase is found *fourteen* times in the Bible (2 x 7 spiritual perfection in incarnation), *thirteen* of which are in the

1. Introduction, 1 : 1 to 2 : 3.
2. The generations of the heavens and the earth, 2 : 4 to 4 : 26.
3. The generations of Adam, 5 : 1 to 6 : 8.
4. The generations of Noah, 6 : 9 to 9 : 29.
5. The generations of the sons of Noah, 10 : 1 to 11 : 9.
6. The generations of Shem, 11 : 10 to 26.
7. The generations of Terah, 11 : 27 to 25 : 11.
8. The generations of Ishmael, 25 : 12 to 18.
9. The generations of Isaac, 25 : 19 to 35 : 29.
10. The generations of Esau, 36 : 1 to 8.

Old Testament. Besides the occurrences in Genesis they are found in Nu. 3 : 1 of Aaron and Moses, and in Ru. 4 : 18 of Pharez in connection with the first mention of David. Toldoth is spelled in two ways. In the first and last of these occurrences, Gen. 2 : 4 and Ru. 4 : 18, it is spelled in full תולדות telling of the perfection of *creation*, and *redemption* through the true David, the Lord Jesus Christ, David's Son and Lord, who shall perfect His people and bring in the New Creation where all is perfection. The other eleven, relating to Adam and his posterity, are spelled defective תולדת thus stamping upon them the truth so constantly taught in the Scriptures and proved by history, that everything connected with man and his doings is imperfect, and therefore no confidence is to be placed in the flesh, and nothing good is to be expected to come from it. The last occurrence is in Matt. 1 : 1 (Gk. equivalent) where it is used of the Lord Jesus Christ. It will be noticed that the first and last times it is used it is in connection with the *first* and the *last* Adam, and has the addition "The Book of."

11. The generations of Esau as head of the Edomites, 36: 9 to 37: 2.

12. The generations of Jacob, 37: 2 to 50: 26.

The Book in Detail.

The creation of the heavens¹ and the earth 1: 1.

The ruin of the earth 1: 2.

The six days' work in the restoration of the earth 1: 2, 31.

The First Day 1: 2, 5:

Light brought in by the Word of God; God puts a division between the light and the darkness; God calls the light, Day, and the darkness, Night.

The Second Day 1: 6-8:

The firmament, or expanse, made; the waters above and below the firmament divided; the firmament, named Heaven.

The Third Day 1: 9-13:

The waters under the heaven gathered together; the dry land brought up out of the waters; the dry land named Earth and the waters named Seas; the earth brings forth grass, herb and the fruit tree.

The Fourth Day 1: 14-19:

The lights in the firmament of the heaven; the purpose of their appointment.

The Fifth Day 1: 20-23:

The fish and the fowl brought forth to people the waters and the air, and blessed.

¹ Heb. plural. See also Am. Revised.

The Sixth Day 1 : 24-31 :

The beasts, cattle, and the creeping things created; man created in the image of God, blessed and given dominion over all things connected with the earth; food for all appointed by God.

The Seventh Day, God's Rest, not man's, blessed and sanctified 2 : 1-3 :

The generations of the heavens and the earth 2 : 4-25.

Man's body formed 2 : 6, 7.

Man placed in the garden planted by God 2 : 8.

The tree of life, and the tree of knowledge 2 : 9.

The river, and its divisions 2 : 10-14.

The man placed under responsibility 2 : 15-17.

Adam gives names to all the beasts and fowl 2 : 18-20.

The woman's body formed 2 : 21, 22.

The marriage 2 : 23-25.

The serpent, and the temptation 3 : 1-5.

The sin, and the fall 3 : 6, 7.

The attempts of the man and the woman at self-covering 3 : 7.

Jehovah comes into the garden; Adam and his wife hide from Him behind the trees 3 : 8.

The confession of Adam 3 : 9-12.

The confession of the woman 3 : 13.

The curse pronounced upon the serpent 3 : 14, 15.

The announcement of the woman's seed and His victory 3 : 15.

Judgment pronounced upon the woman 3 : 16.

Judgment pronounced upon Adam, and the earth cursed 3 : 17-19.

The woman named by Adam 3 : 20.

Adam and his wife clothed by the Lord God 3 : 21.

Expulsion of the man from the garden of Eden 3 : 22-24.

The cherubim and the flaming sword placed at the east of the garden of Eden by Jehovah 3 : 24.

The birth of Cain 4 : 1.

The birth of Abel 4 : 2.

The respective offerings of Cain and Abel and the attitude of Jehovah toward them 4 : 3-5.

Cain's anger and Jehovah's expostulation 4 : 6, 7.

Cain murders Abel 4 : 8.

Cain cursed by Jehovah 4 : 9-12.

Cain given a token¹ for his safety by Jehovah 4 : 13-15.

Cain begets a son, builds a city and names it after him 4 : 16, 17.

Cain's descendants² 4 : 18-23.

אוֹת *oth*, (whence we derive our word *oath*) a sign or token. It is rendered *token* in chap. 9 : 12, 13, 17 ; Ex. 12 : 13 ; Nu. 17 : 10 ; Josh. 2 : 5, etc. It must not be understood that Jehovah placed some peculiar mark upon Cain, but that He gave to him some sign or token. It may be that He gave him His oath that he should not perish at the hand of any man. R. V. "And the Lord appointed a sign for Cain." Many and foolish have been the speculations concerning this "mark."

²They were the first artificers, inventors of musical instruments, and metal workers.

Lamech's boast¹ 4: 23, 24.

The birth of Seth 4: 25.

The name of Jehovah proclaimed² 4: 26.

The generations from Adam to Noah through Seth 5: 1-31.

The translation of Enoch 5: 21-24.

The generations of Noah 5: 32.

The wickedness and corruption of the world and the divine sentence pronounced upon it 6: 1-13.

Noah finds grace in the eyes of Jehovah and is justified 6: 8.

Noah walks with God in the midst of universal wickedness 6: 9.

Noah is commanded by Jehovah to make an ark 6: 14.

Jehovah gives specifications concerning the ark 6: 15, 16.

Jehovah reveals to Noah His purpose concerning the earth 6: 17.

Jehovah proposes to establish a covenant with Noah 6: 18.

Jehovah gives assurance of safety to Noah and to his family 6: 18.

Jehovah commands Noah to bring into the ark male and female of every living creature on the earth 6: 19, 20.

¹ See R. V. and margin.

² Heb., "Then men began to proclaim the name of Jehovah." The word rendered "to call" is rendered "proclaim" in Ex. 33: 19; Lev. 23: 21; 1 Ki. 21: 12; 2 Ki. 23: 16; Est. 6: 9; Jer. 3: 12; 7: 2; Isa. 61: 1, 2, etc.

Jehovah commands Noah to bring food into the ark for himself, his family, and everything within 6: 21.

Jehovah calls Noah and his house into the ark 7: 1.

Jehovah gives command concerning the clean beasts and fowl 7: 2, 3.

Noah, his family, and the creatures to be preserved, enter the ark 7: 7-9.

Commencement of the flood 7: 10-16.

Increase and continuance of the flood 7: 17-20.

All flesh upon the earth destroyed 7: 21-23.

Duration of the flood 7: 24.

Abatement of the flood 8: 1-3.

The ark rests on the mountains of Ararat 8: 4.

Noah sends forth the raven and the dove 8: 5-12.

Ending of the flood 8: 13, 14.

Noah and his family leave the ark, and bring out the living creatures 8: 15-19.

Noah builds an altar and offers burnt offerings to Jehovah 8: 20.

Jehovah accepts the offerings, and promises that He will curse the earth no more 8: 21, 22.

Noah and his sons blessed and given dominion 9: 1, 2.

God appoints flesh for food, forbidding the eating of blood 9: 3, 4.

God forbids murder and establishes capital punishment, thus laying the foundation of human government on the earth 9: 5, 6.

God commands Noah and his sons to be fruitful
9: 7.

God establishes His covenant with Noah 9: 8-11.

God appoints the bow in the cloud to be the
token of the covenant 9: 12-17.

The three sons of Noah 9: 18, 19.

Noah becomes drunken 9: 20, 21.

The behaviour of his sons 9: 22, 23.

Noah curses Canaan, blesses Shem, and prom-
ises enlargement for Japheth 9: 24-27.

Noah dies 9: 28, 29.

The generations of Noah's sons 10: 1-32.

The sons of Japheth 10: 1-5.

The sons of Ham 10: 6-20.

Nimrod and his kingdom 10: 8-12.

The sons of Shem 10: 21-31.

The earth divided into continents ¹ 10: 25.

Building of the tower, apostasy, and centraliza-
tion of idolatry ² 11: 1-4.

¹ This is proved from the fact that the Heb. word פָּלַג (pah-lag) means "to divide, to cleave assunder." The word wherever used always has this meaning. It is an entirely different word from that rendered "divided" in v. 5, that being פָּרַד (pah-rad) "to separate, to disperse."

² The purpose of the tower was not that they might climb up to heaven by means of it, but that they might place on its top "a representation of the heavens." It will be noticed that the words "may reach" are in italics and are not in the original Heb. text. They were supplied by the translators and by means of this the meaning of the passage has been obscured and a foolish supposition has been fostered in its place. Dr. Bullinger in his book "The

Jehovah judges their work, confounds their language, and disperses them 11:5-9.

The generations of Shem 11:10-25.

The generations of Terah 11:27-32.

Abram departs from Ur 11:31, 32.

The call of Abram and the inception of the covenant of earthly universal blessing. *Supremacy* 12:1-3.

Witness of the Stars" says: "There is nothing in the verse which relates to the height of this tower. It merely says **וראשו בשמים** *and his top with the heavens*, i. e., with the pictures and the stars just as we find them in the ancient temples of Denderah and Esneh in Egypt. This tower, with its planisphere and pictures of the signs and constellations, was to be erected, like those temples were afterwards, in order to preserve the revelation, "lest we be scattered abroad upon the face of the whole earth." This is corroborated by Lieut.-Gen. Chesney, well known for his learned researches and excavations among the ruins of Babylon, who, after describing his various discoveries, says, "About five miles southwest of Hillah, the most remarkable of all the ruins, the Birs *Nimroud* of the Arabs, rises to a height of 153 feet above the plain from a base covering a square of 400 feet, or almost four acres. It was constructed of kiln-dried bricks in seven stages to correspond with the planets to which they were dedicated: the lowermost black, the color of Saturn; the next orange, for Jupiter; the third red, for Mars; and so on. These stages were surmounted by a lofty tower, on the summit of which, we are told, were the signs of the Zodiac and other astronomical figures; thus having (as it should have been translated) *a representation of the heavens*, instead of 'a top which reached unto heaven.'" Pieces of these very colored glazed bricks are to be found to-day in the British Museum. Doubtless Rom. 1:18-32 refers to this very time and circumstance.

Abram departs from Haran and comes into Canaan 12: 4-6.

Jehovah appears to Abram and enlarges the covenant. The *second* part of the covenant. *The seed* 12: 7.

Abram builds an altar unto Jehovah 12: 7.

He removes to the mountain and builds another altar unto Jehovah, and calls upon His name 12: 8.

He continues his journey, going southward 12: 9.

Because of the famine in the land he goes to Egypt 12: 10.

Fearing for his life in Egypt he persuades Sarai, his wife, to profess to be merely his sister 12: 11-13.

Sarai is taken into Pharaoh's house 12: 14-16.

Jehovah plagues Pharaoh and his house because of Sarai 12: 17.

Pharaoh rebukes Abram for deceiving him with regard to Sarai and expels them from Egypt 12: 18-20.

Abram returns to Bethel and to the place of the altar and calls on the name of Jehovah 13: 1-4.

The strife between the herdmen of Abram and Lot 13: 5-7.

The magnanimity of Abram 12: 8-10.

Lot separates from Abram and goes to Sodom 13: 11, 12.

The character of the men of Sodom 13: 13.

Jehovah further enlarges the covenant, renewing the promise of the land and assuring the multiplicity of the Seed. The *third* part of the covenant — *Divine Assurance* 13: 14-17.

Abraham removes to Hebron and builds an altar unto Jehovah 13: 18.

The battle of the kings 14: 1-11.

Lot is taken captive 14: 12.

Abraham rescues Lot 14: 13-16.

The king of Sodom meets Abraham and offers him the spoil, but he refuses to take it 14: 17, 21-24.

Melchizedek meets, refreshes, and blesses Abram, who gives him tithes of all 14: 18-20.

Jehovah assures Abram of protection and reward for his refusal of the favors of the king of Sodom 15: 1.

Abram complains because he is childless 15: 2, 3.

Jehovah assures him that he shall have issue and his seed shall be numerous 15: 4, 5.

He believes in Jehovah and is justified 15: 6.

Jehovah renews his promise concerning the land 15: 7.

In response to Abram's question "Whereby shall I know that I shall inherit it?" Jehovah confirms His promise by sacrifice 15: 8-11.

Jehovah causes a deep sleep to fall upon Abram, during which He foretells the bondage, deliverance and restoration to the land of his seed and his own death, symbolizing their history by "a smoking furnace and a burning lamp" 15: 12-17.

Jehovah defines the extent of their possessions. *The fourth part of the covenant. The limits of the land* 15: 18-21.

Sarai, being childless, gives her maid Hagar to Abram hoping for issue from her 16: 1-3.

Sarai, being despised by Hagar after her conception, deals harshly with her, causing her to flee 16: 4-6.

Hagar is met by an angel by a fountain in the wilderness, who bids her return to her mistress and be submissive, promises her safe deliverance of her child, names and describes him, and assures her of the multiplication of her seed 16: 7-12.

Hagar calls the name of Jehovah "Thou God seest me," and the fountain is named Beerlahai-roi, *the well of him who liveth and beholdeth me* 16: 13, 14.

Birth and naming of Ishmael 16: 15.

Age of Abram at birth of Ishmael 16: 16.

Jehovah appears to Abram after a lapse of *thirteen years*, reveals Himself as the God Almighty¹ and commands him to walk before Him 17: 1.

Jehovah renews the covenant and promises everlasting possession of the land to him and to his seed. The *fifth* part of the covenant. *Absolute and invincible grace* 17: 2-21.

Circumcision, the token of the covenant, enjoined 17: 9-14.

Abram's name changed to Abraham, and Sarai's to Sarah 17: 5, 15.

¹Not *Almighty God*. אֵל שַׁדְּדַי (el shaddahy) occurs but seven times, Gen. 17: 1; 28: 3; 35: 11; 43: 14; 48: 3; Ex. 6: 3; Ezek. 10: 5, and should be uniformly rendered *God Almighty*.

Jehovah promises to bless Sarah and promises Abraham a son by her, whom He names, with whom the covenant should be confirmed 17: 16-19.

Jehovah blesses Ishmael, promises to multiply and make a great nation of him, but repeats that His covenant is to be established with Isaac 17: 17-21.

Abraham and his household are circumcised 17: 23-27.

Abraham entertains the three men 18: 1-8.

The promise of the seed renewed, and the time of his birth foretold. The *sixth* part of the covenant. *Human failure met by Divine accomplishment* 18: 9-14.

Sarah's unbelief and denial 18: 12-15.

Jehovah reveals to Abraham His purpose toward Sodom 18: 16-21.

Abraham pleads with Jehovah for Sodom 18: 22-33.

Lot entertains the angels 19: 1-3.

The evil actions of the men of Sodom 19: 4-9.

The men of Sodom are smitten with blindness 19: 10, 11.

Lot warned of the coming judgment on Sodom and told to bring out his family 19: 12, 13.

Lot's warning disregarded by his sons-in-law 19: 14.

Lot, with his wife and daughters, is brought out of Sodom by force 19: 15-17.

Lot, reluctant to fly to the mountains, is permitted to abide in Zoar 19: 18-23.

Destruction of Sodom and Gomorrah 19: 24, 25.

Lot's wife looking back is turned into a pillar of salt 19: 26.

The reason of Lot's deliverance 19: 28, 29.

Lot leaves Zoar and dwells in a cave in the mountain with his daughters 19: 30.

The sin of Lot and his two daughters 19: 31-36.

The origin of the Moabites and Ammonites¹ 19: 37, 38.

Abraham sojourns in Gerah 20: 1.

Abraham again denies his wife and she is taken by Abimelech king of Gerah 20: 2.

Abimelech being reproved by God excuses himself 20: 3-5.

God commands Abimelech to restore her to Abraham on pain of death of himself and his people 20: 6, 7.

Abimelech rebukes Abraham 20: 9, 10.

Abraham excuses himself 20: 11-13.

Abimelech makes presents to Abraham, restores Sarah and rebukes her 20: 14-16.

Abraham prays to God for Abimelech, and he and his household are healed 20: 17, 18.

Isaac is born, named, and circumcised 21: 1-5.

Sarah rejoices 21: 6, 7.

Isaac is weaned and mocked by Ishmael 21: 8, 9.

Hagar and Ishmael cast out 21: 10-14.

Jehovah reaffirms His purpose that in Isaac

¹These nations were always thorns in Israel's flesh.

shall Abraham's seed be called. The *seventh* part to the covenant. *Spiritual blessing made sure in the seed* 21: 12.

God spares Ishmael's life and blesses him 21: 13-21.

Abraham and Abimelech make a covenant at Beersheba 21: 22-33.

Abraham abides in the land of the Philistines 21: 34.

Abraham's faith tested by Jehovah, who commands him to offer up Isaac for a burnt offering 22: 1, 2.

Abraham's ready obedience 22: 3-10.

Isaac spared, and given back from the altar on *the third day*. The *eighth* part to the covenant. The two seeds—heavenly and earthly. *Fullness of blessing secured in resurrection* 22: 11-18.

Abraham returns to Beer-sheba 22: 19.

The descendants of Nahor 22: 20-24.

Sarah's death 23: 1, 2.

Abraham buys the field of Ephron and buries Sarah in the cave of Machpelah 23: 3-19.

Abraham sends his faithful servant to procure a wife for Isaac 24: 1-9.

The journey of Abraham's servant to Mesopotamia 24: 10, 11.

His prayer and request for a sign 24: 12-14.

He meets Rebekah and the sign is given 24: 15-21.

He gives her jewels 24: 22.

She makes herself known to him and invites him to her home 24: 23-25.

He blesses Jehovah 24: 26, 27.

Rebekah informs her household concerning her meeting with the man 24: 28.

Laban goes to meet the man and invites him into his house 24: 29-31.

Laban entertains him 24: 32, 33.

The servant refuses to eat, until he tells his errand 24: 33.

He recounts the instructions of Abraham, his journey, his prayer, his asking the sign, his meeting with Rebekah, the sign, Rebekah's information concerning herself, the giving of the jewels, the blessing of Jehovah, and asks for an immediate answer 24: 34-49.

Laban and Bethuel approve of the matter 24: 50, 51.

The servant bestows presents upon Rebekah and upon her brother and mother, and tarries over night 24: 53, 54.

Rebekah's brother and mother request that she remain with them for some time, but the servant objects 24: 55, 56.

She being questioned regarding the matter decides to go 24: 57, 58.

She is blessed by her family, and sent away 24: 59, 60.

The servant takes her and starts on his return journey 24: 61.

The meeting of Isaac and Rebekah 24: 62-64.

Isaac is made known to Rebekah by the servant 24: 65.

He tells Isaac of his experience 24: 66.

The marriage of Isaac and Rebekah 24: 67.

Abraham marries his concubine Keturah 25: 1.

Keturah's sons born to her while in concubinage¹ to Abraham 25: 2-4.

Abraham makes Isaac to inherit his all 25: 5.

He bestows gifts upon the sons of Keturah and sends them away from Isaac 25: 6.

Abraham dies and is buried by Isaac and Ishmael, in the cave of Machpelah with Sarah 25: 7-10.

God blesses Isaac who dwells by the well Lahai-roi 25: 11.

The generations of Ishmael 25: 12-16.

Death of Ishmael 25: 17, 18.

The generations of Isaac. Birth of Esau and Jacob 25: 19-26.

The divided family 25: 27, 28.

Esau despises and sells his birthright 25: 29, 34.

Isaac goes to Gerah 26: 1.

Jehovah appears to him, warns him against going to Egypt, promises to bless, and confirms the covenant to him 26: 2-5.

Isaac dwells in Gerah and repeats the action of his father by denying his wife 26: 6, 7.

Abimelech reproves him 26: 8-10.

Abimelech charges his people concerning Isaac and Rebekah 26: 11.

Isaac is greatly blessed of Jehovah 26: 12-14.

¹ See 1 Chron. 1: 32.

He is envied by the Philistines who stop up his wells 26: 15.

Abimelech sends him away and he removes to the valley 26: 16, 17.

Isaac digs again the wells of his fathers which had been stopped up and calls them by the names given to them by Abraham 26: 18.

His servants discover a well of springing water for which the herdmen of Gerah strive. He calls it Esek 26: 19, 20.

His servants dig another well for which they strove also. He calls it Sitnah 26: 21.

He removes from that place and digs another for which they did not strive and calls it Rehoboth 26: 22.

He removes to Beer-sheba where Jehovah appears to him and blesses him 26: 23, 24.

He builds an altar at Beer-sheba, calls upon the name of Jehovah, and pitches his tent there 26: 25.

His servants dig another well 26: 25.

Abimelech and Isaac make a covenant with each other 26: 26-31.

Isaac's servants inform him of the well which they had digged and he calls it Sheba. The place is called Beer-sheba 26: 32, 33.

Esau marries two Hittite women which causes great grief to his parents 26: 35, 35.

Isaac in old age purposes to bless Esau 27: 1-5.

Rebekah plans for Jacob to get the blessing 27: 6-17.

Jacob obtains the blessing by deceit 27: 18-29.

Esau returns and seeks to obtain the blessing
27: 30-33.

He seeks to change his father's mind concerning the blessing but is unsuccessful ¹ 27: 34-40.

Esau hates Jacob and purposes to slay him 27: 41.

Rebekah counsels Jacob to leave home in order to save his life 27: 42-45.

Rebekah, under cover of pretending to be greatly exercised over the possibility of Jacob taking a wife of the daughter of Heth, persuades Isaac to send him away 27: 46.

Isaac blesses Jacob, commands him not to take a wife of the daughter of Canaan, and sends him away to Padan Aram to take a daughter of Laban for a wife 28: 1-5.

Esau, in order to spite his father and mother, takes an Ishmaelite for a wife 28: 6, 9.

Jacob's dream and Jehovah's blessing 28: 10-15.

He erects a pillar and calls the place Bethel 28: 16-19.

He makes a vow that if God does bless him he will give Him a tenth of all 28: 20-22.

He comes to the well of Haran 29: 1, 2.

He inquires concerning Laban 29: 3-8.

He meets Rachel and waters the flock 29: 9-12.

She returns home and informs her father 29: 12.

Laban runs to meet him and invites him home
29: 13, 14.

¹ See on this passage Heb. 12: 17.

He proposes to give Jacob wages for his work, and Jacob agrees to serve him seven years for Rachel 29: 15-20.

Laban deceives Jacob by substituting Leah for Rachel 29: 21-24.

Jacob protests, but is rebuked by Laban 29: 25, 26.

Jacob serves other seven years for Rachel 29: 27-30.

Leah bears to Jacob Reuben, Simeon, Levi and Judah 29: 31-35.

Rachel being barren gives unto Jacob her handmaid Bilhah who bears to him Dan and Naphtali 30: 1-8.

Leah gives to Jacob her handmaid Zilpah who bears to him Gad and Asher 30: 9-13.

Rachel bargains with Leah 30: 14-16.

Leah gives birth to Issachar, Zebulun and Dinah 30: 17-21.

Rachel gives birth to Joseph 30: 22-24.

Jacob proposes to leave Laban 30: 25, 26.

Laban persuades him to remain 30: 27, 28.

Jacob makes a bargain with Laban 30: 29-34.

Laban's cunning 30: 35, 36.

Jacob's strategy 30: 37-43.

Laban's sons are displeased at Jacob's prosperity 31: 1.

Laban changes his attitude toward Jacob 31: 2.

Jehovah bids Jacob return to the land of his fathers 31: 3.

Jacob informs his wives of his purpose to return 31: 4-16.

He takes his departure 31: 17-21.

Rachel steals her father's images 31: 19.

Laban pursues after Jacob 31: 22, 23.

God forbids Laban to speak either good or bad to Jacob 31: 24.

Laban overtakes Jacob, reproves him and accuses him of theft 31: 25-30.

Jacob answers him and denies the theft 31: 31, 32.

Laban searches unsuccessfully for his images 31: 33-35.

Rachel's concealment of them 31: 35.

Jacob becomes indignant and rebukes Laban 31: 36-42.

They enter into a covenant. *Mizpah*. 31: 43-54.

Laban departs for his home 31: 55.

Jacob is met by the angels of God 32: 1, 2.

He, fearing Esau, sends messengers to him 32: 3-5.

The messengers return and inform him of Esau's coming 32: 6.

Jacob, being greatly afraid, divides his band into two companies for safety, and prays earnestly 32: 7-12.

He prepares to propitiate Esau by a present 32: 13-21.

He crosses Jabbok 32: 22, 23.

The man wrestles with Jacob, wounding him 32: 24-26.

He has his name changed to Israel, and is blessed 32: 27-29.

He calls the name of the place Peniel 32: 30.

The origin of a present custom of the Israelites 32: 31, 32.

Jacob, still fearing Esau, plans for the safety of his family 33: 1, 2.

Jacob and Esau meet 33: 3, 4.

Jacob introduces his family to Esau 33: 5, 7.

Esau is prevailed upon to accept Jacob's gift 33: 8-11.

Jacob deceives Esau 33: 12-16.

He journeys to Canaan 33: 17, 18.

He buys land of the children of Hamar and erects an altar, calling it *El-elohe-Israel* 33: 19, 20.

Dinah is ravished by Shechem 34: 1, 2.

Shechem loves and desires to marry her 34: 3, 4.

Jacob and his sons are incensed against Shechem 34: 5-7.

Hamor seeks Dinah for his son in marriage, at the hands of Jacob and his sons, and further proposes intermarriages and friendly relations between their respective peoples 34: 8-10.

Shechem pleads that Dinah be given him to wife 34: 11, 12.

The sons of Jacob consent under certain conditions 34: 13-17.

Hamar and Shechem readily agree to the conditions 34: 18, 19.

They persuade their people to accept the conditions 34: 20-24.

Simeon and Levi take advantage of their helpless condition, murder them and destroy their city 34: 25-29.

Jacob laments their action and they justify themselves 34: 30, 31.

God commands Jacob to go to Bethel 35: 1.

Jacob purges his household of strange gods 35: 2-4.

Jacob journeys in safety to Bethel, where he builds an altar, calling it *El-Bethel* 35: 5-7.

Deborah dies and is buried at Bethel 35: 8.

God appears to Jacob, blesses him, and renews His covenant with him 35: 9-13.

Jacob sets up a pillar in Bethel 35: 14, 15.

Rachel gives birth to a son, and dies and is buried near Bethlehem 35: 16-20.

Jacob calls the child Benjamin 35: 18.

Israel journeys beyond the tower of Eder and settles there 35: 21.

Reuben defiles Bilhah, his father's concubine 35: 22.

The sons of Jacob 35: 23-26.

Jacob returns to his father at Hebron 35: 27.

Isaac dies and is buried by Esau and Jacob 35: 28, 29.

The generations of Esau (Notice v. 31.) 36: 1-43.

Joseph brings to his father a report of the evil doings of his brethren 37: 2, 3.

Joseph's brothers hate him because his father favors him 37: 3, 4.

He dreams a dream and tells it to his brethren, and they hate him the more 37: 5-8.

He dreams another dream and tells it to his brethren and father 37: 9, 10.

He is rebuked by his father and envied by his brethren 37: 10, 11.

He is sent by his father to Shechem to ascertain the welfare of his brethren and their flocks, but does not find them there 37: 12-14.

He is directed by a man in Shechem, to Dothan, where he finds them 37: 15-17.

His brethren conspire to slay him 37: 18-20.

His life is saved by Reuben 37: 21, 22.

He is stripped and cast into a pit by his brethren 37: 23, 24.

He is sold to the Ishmaelites upon the advice of Judah 37: 25-28.

He is mourned by Reuben 37: 29, 30.

His brethren deceive their father 37: 31-33.

His father recognizes the coat, and mourns for him 37: 33-35.

He is sold into Egypt to Potiphar 37: 36.

Judah begets three sons 38: 1-5.

Tamar is given to Er in marriage 38: 6.

Er is slain by Jehovah for his wickedness 38: 7.

Tamar is given to Onan in marriage 38: 8.

Onan is slain by Jehovah for his wickedness 38: 9, 10.

Tamar is promised Shelah 38: 11.

Judah's wife dies and he goes to Timnath 38: 12.

Tamar's deception and Judah's sin 38: 13-23.

Judah is exposed and rebuked 38: 24-26.

Birth of Pharez and Zarah 38: 27-30.

Jehovah is with Joseph in the house of Potiphar, and causes him to be prosperous 39: 1, 2.

Joseph is advanced to the chief position in Potiphar's house 39: 3, 4.

Jehovah blesses Potiphar in great measure because of Joseph 39: 5, 6.

Joseph resists the repeated temptations of Potiphar's wife 39: 7-12.

He is falsely accused by her 39: 14-18.

He is unjustly condemned and cast into prison 39: 19, 20.

Jehovah is with him in the prison as He was in Potiphar's house, and he is made overseer 39: 21-23.

Pharaoh's chief butler and chief baker are cast into the prison 40: 1-3.

Joseph is given charge of them 40: 4.

They are troubled because of their dreams 40: 5, 6.

Joseph interprets the dream of the butler and charges him to mention his case to Pharaoh 40: 7-15.

He interprets the dream of the baker 40: 16-19.

The interpretations are verified 40: 20-22.

The ingratitude of the butler 40: 23.

The troublesome dreams of Pharaoh 41: 1-8.

The magicians and the wise men are unable to interpret the dreams 41: 9.

The butler remembers Joseph, and relates to the king his dream and that of the baker and the true interpretation of them by Joseph 41: 10-13.

Pharaoh sends for Joseph 41: 14.

Joseph denies that he has power to interpret and gives the honor to God 41: 15, 16.

Pharaoh relates his dream to Joseph 41 : 17-27.

Joseph interprets the dream 41 : 28-32.

He advises Pharaoh to prepare for the famine 41 : 33-36.

Pharaoh is pleased with Joseph and promotes him to the chief place in the kingdom—the throne only excepted—changes his name, and gives him his daughter to wife 41 : 37-45.

Joseph oversees the preparation for the famine 41 : 46-49.

Birth of Joseph's two sons, Manasseh and Ephraim 41 : 50-52.

The beginning and increase of the famine 41 : 53-56.

The famine extends and all nations come to Joseph for food 41 : 57.

Joseph's brethren are troubled when they learn that Egypt is the only place where they may obtain food 42 : 1.

They come to him for corn. Benjamin is kept at home by his father 42 : 2-6.

He recognizes them but does not make himself known to them 42 : 7, 8.

He charges them with being spies and shuts them up in prison 42 : 9-17.

He proposes their liberty and life on the condition of their returning with their youngest brother, keeping one of their number for a pledge 42 : 18-20.

They are conscience stricken because of their unjust treatment of Joseph who overhears their confession 42 : 21-23.

Simeon is bound and detained by Joseph 42 : 24.

By command of Joseph corn is given them and provision for their use by the way, and their money is restored unbeknown to them 42 : 25, 26.

They are greatly affrighted at finding their money 42 : 27, 28.

They return to their father and report their experience 42 : 29-35.

Jacob laments on hearing it 42 : 36.

Reuben pledges the safety of Benjamin 42 : 37.

Jacob refuses to let Benjamin go 42 : 38.

The famine increases and Jacob proposes another trip to Egypt for food 43 : 1.

Judah shows the uselessness of going, and refuses to go, unless Benjamin be allowed to go with them 43 : 2-5.

Israel protests 43 : 6.

Judah pleads with his father, and offers to become surety for Benjamin 43 : 7-10.

Israel finally yields, and Benjamin is taken 43 : 11-15.

At Joseph's command his brethren are brought into his house to dine with him 43 : 16, 17.

Being apprehensive that evil is determined against them by Joseph, they appeal to the steward 43 : 18-22.

Their fears are quieted by the steward 43 : 23.

They present their gift to Joseph 43 : 24-26.

Joseph inquires about his father 43 : 27, 28.

He is greatly moved on seeing Benjamin 43 : 29, 30.

His brethren are feasted by him, being arranged at the table according to the order of their birth 43: 31-33.

He shows his preference for Benjamin 43: 34.

He sends them away, but plans to detain them and test their attitude toward Benjamin 44: 1-3.

The steward is sent by Joseph to test them 44: 4, 5.

The cup is found in Benjamin's sack 44: 6-12.

They return to Joseph's house where Judah offers himself and his brethren for bond servants 44: 13-16.

Joseph refuses to hold any but Benjamin 44: 17.

Judah supplicates Joseph for Benjamin offering himself as bondman in his place 44: 18-34.

Joseph makes himself known to his brethren 45: 1-4.

He comforts and assures them 45: 5-8.

He bids them return home, inform his father of his prosperity and glory, and bring him together with his household and all that he has into Egypt, promising to nourish them during the famine 45: 9-13.

He shows his great love for his brethren 45: 14, 15.

Pharaoh upon hearing of the matter is greatly pleased and bids him command his brethren to return to Canaan and bring their father, and their all into Egypt, where they may settle and have abundance. He also furnishes means of transportation for the women and children and commands

that there shall be no stint in the preparations made for them 45: 14-20.

Joseph, according to the word of Pharaoh, equips his brethren for the journey, sends gifts to his father, gives them presents for themselves, and cautions them not to quarrel by the way 45: 21-24.

They return to Canaan and inform their father concerning Joseph 45: 25, 27.

Jacob at first is incredulous but upon seeing the wagons he believes and decides to go 45: 26, 27.

He begins the journey but tarries at Beer-sheba to offer sacrifices unto God 46: 1.

God appears to him and assures him, promising to be with him and to bring him back again 46: 2-4.

He resumes the journey and arrives at Egypt 46: 5, 7.

The names and the number of those who came into Egypt 46: 8-27.

Judah is sent to apprise Joseph of their coming 46: 28.

Joseph meets his father 46: 29, 30.

He prepares his brethren to meet Pharaoh 46: 31-34.

He presents his father and brethren to Pharaoh 47: 1-4.

Pharaoh welcomes them to Egypt, commands Joseph to settle them in the best of the land, and asks him to appoint some of them over his cattle 47: 5, 6.

Jacob blesses Pharaoh 47: 7-10.

Joseph settles his father and brethren in Rameses and nourishes them 47: 11, 12.

He enriches Pharaoh by securing all the money; cattle, and land in Egypt, for him (the land of the priests excepted) 47: 13-22.

He gives seed to the people to be sowed, and establishes a law that Pharaoh should receive the fifth part of the increase 47: 23-26.

Israel is caused to grow and multiply 47: 27, 28.

Israel calls Joseph and swears him concerning his burial 47: 29-31.

Joseph with his two sons visits his father who is sick 48: 1.

Jacob repeats the promise of God to him 48: 2-4.

He takes Joseph's sons to be his own 48: 5, 6.

He tells Joseph of his mother's death and the location of her grave 48: 7.

He blesses Joseph's sons 48: 8-22.

He prophesys concerning his sons and blesses them 49: 1-28.

Concerning Reuben 3, 4.

Concerning Simeon and Levi 5-7.

Concerning Judah 8-12.

Concerning Zebulum 13.

Concerning Issachar 14, 15.

Concerning Dan. 16, 17.

Concerning Gad 19.

Concerning Asher 20.

Concerning Naphtali 21.

Concerning Joseph 22-26.

Concerning Benjamin 27.

He gives his sons charge concerning his burial
49: 29-32.

He dies 49: 33.

Joseph grieves over the death of his father 50: 1.

Jacob's body is embalmed according to the
command of Joseph 50: 2.

The Egyptians mourn for Jacob 50: 3.

Joseph seeks and obtains permission from
Pharaoh to go to Canaan and bury his father
50: 4-6.

The funeral and burial of Jacob 50: 7-13.

Joseph returns to Egypt 50: 14.

His brethren again fear him and pray to him
for his pardon 50: 15-18.

He charges them with the evil of their intention
but asserts that God purposed it for the good of
all, and assures them of his protection and bounty
50: 19-21.

Joseph's age. He lives to see the third genera-
tion of his descendants 50: 22, 23.

He reminds them of God's covenant to bring
them again into the land of Canaan 50: 24.

He takes an oath of his brethren that they bring
his bones up out of Egypt when God visits them
according to his promise 50: 25.

He dies and his body is embalmed 50: 26.

From [illegible]

[illegible]

EXODUS.

THE BOOK OF THE NAMES.

FORTY CHAPTERS, ONE THOUSAND TWO HUNDRED
AND THIRTEEN VERSES.

Time required for reading 1 h., 20 m.

Title.—Exodus is a transliteration of the Greek *εξοδος* meaning “the way out,” or “departure,” from *odos* *a way*, and *ἐκ out*. It like Genesis has come to us from the Septuagint through the Vulgate. It was so called because of the history contained in it of the deliverance or the departure of the Israelites from Egypt.

The Hebrew title is *ואלה שמות* “*V’aleh She-moth*” the first words in the book, meaning “Now these are the names.” This title is the more truly expressive of its contents because in it is revealed the Name of God—Jehovah—and the frequent repetition of it, and of the names of His people.

1. The names of those who came into the place of bondage 1 : 1-4.

2. The names of the heads of the families 6 : 14-27.

3. The names of the redeemed borne¹ on the shoulders of the High Priest 28: 9-12.

4. The names of the redeemed borne¹ on the breast of the High Priest 28: 21-30.

5. The names of the redeemed as known to the Redeemer 33: 12-17.

6. The Name of God—Jehovah—revealed 3: 13.

7. The Name further revealed in connection with the covenant made with Abraham 6: 3.

8. The Name fully revealed in grace and government 33: 19; 34: 5-7.

Thus, we have the names of the chosen people of God at the commencement of the book in *ruin* and at the close in *redemption*, and also the Name of their Redeemer made known and repeated.

Writer.—Moses.

Date.—Between 1491-50 B. C.

Place.—In the wilderness.

Time Covered.—About 145 years. From the death of Joseph to the erection of the Tabernacle in the beginning of the second year after the Exodus.

Subject.—Redemption and Relationship.

Purpose.—This is fivefold, viz:

1. To preserve the record of the beginning of Israel as a nation.

¹By virtue of the blood.

2. To show the faithfulness of God to His covenant (2: 23 to 25; 6: 2 to 8; 12: 51), and to His chosen people.

3. To show God's one and only method of Redemption—by absolute and sovereign grace through precious blood and almighty power.

4. To record the giving of the Law, the circumstances under which it was given, and those which led up to it.

5. To show the relations between Jehovah and His people consequent upon their redemption by Him.

Principal Teaching.—Blood the only foundation of redemption and worship.

Relation to the other Books of the Bible.—This is twofold, viz:

1. The Law as given here is the basis of all moral exhortations and obligations contained in the other books.

2. The Types contained in it are the norm of spiritual teachings in the other books.

Principal Countries.—Egypt and Arabia.

Principal Places.—Pithom, Raamses or Rameses, Horeb, Succoth, Pihahiroth, Marah, Elim, the Wilderness of Sin, Rephidim, Sinai.

Principal Peoples.—Egyptians and Israelites.

Principal Covenants.—The Abrahamic (to

which constant reference is made) — a covenant of pure grace. The Horebic — a covenant of works.

Principal Events.—The bondage of Israel; the birth of Moses; the call of Moses; the plagues; the institution of the Passover; the deliverance of Israel; the passage of the Red Sea; the overthrow of the Egyptians; the giving of the manna and the Sabbath; the giving of water from the rock; the defeat of Amalek; the giving of the Law; the sin of idolatry and its punishment; the institution of the priesthood; the erection of the tabernacle; the occupancy of the tabernacle by Jehovah.

Principal Types.—Of Christ: Moses, Aaron, Joshua, the priests, Bezaleel, Aholiab, the burning bush, the light in Égypt in the midst of darkness, the passover lamb, the pillar of cloud and fire, the manna, the Sabbath, the smitten rock, the Hebrew servant, the sacrifices, the tabernacle and all its appurtenances.

Of the Spirit: Joshua, the cloud, the dew, the water from the smitten rock.

Of the Church: Zipporah, Aaron's sons, Israel, the tabernacle.

Of Antichrist: Pharaoh.

Of the World Powers: Egypt.

Of the Flesh: Amalek.

Typical Places.—Egypt, the Red Sea, Marah, Elim, the wilderness, Rephidim, Sinai.

Typical Events.—The bondage; the birth, rejection, departure, marriage, and return of Moses; the appearance of God in the bush; the plagues; the slaying of the passover; the deliverance; the coming of the cloud; the passage of the Red Sea; the destruction of Pharaoh and his army; the sweetening of the waters at Marah; the giving of the manna, and the Sabbath; the smiting of the rock and giving of the water; the conflict with and overthrow of Amalek; the visit of Jethro; the approach of Moses to and intercession with Jehovah; the erection of the tabernacle and its occupancy by Jehovah.

Doctrines Seen in the Light of the New Testament.

The Sovereignty of God; the plurality of Personalities in Deity; the incarnation; the atonement; vicarious substitution; ruin of man by sin; salvation, and justification by grace; resurrection; separation; intercession and advocacy; security of the believer; the two natures; the walk by faith; sure and awful punishment of the wicked; the gift of the Spirit; the unity of "the body"; sacrifice and priesthood inseparable; the second coming of the Lord Jesus; the millennium, the church; the restoration of Israel.

The Principal Persons and the Meaning of Their Names.*Men.*

Pharaoh, *the sun.*

Moses, *drawn out, or water saved.*

Jethro, *abundance, pre-eminence; he that worships.*

Aaron, *mountain of strength; lofty.*

Nadab, *free; liberal.*

Abihu, *his father is He.*

Eleazar, *the help of God.*

Ithamar, *land of palms.*

Joshua, *Fah is Saviour, or the salvation of Fah.*

Hur, *purity.*

Amalek, *king of the people.*

Bezaleel, *in the shadow of God.*

Aholiab, *tabernacle of the father.*

Women.

Shiphrah, *beauty.*

Puah, *Splendor.*

Jochebed, *glory of Fah.*

Zipporah, *Sparrow.*

Miriam, *rebellious, or bitterness.*

Divisions.—Three.

I. The Bondage and the Plagues 1-12.

II. Deliverance and Grace 12-18.

III. Giving of the Law, and Institution of Ritualistic Worship 19-40.

Subdivisions.—Eight.

1. The condition of the people, and the Deliverer 1-3.

2. The Plagues and the Deliverance 4-14.
3. The people under pure grace 15-18.
4. The people under mingled law and grace 19-23.
5. Directions concerning the Tabernacle and the ordering of its worship 24-31.
6. The apostasy of the people, the regiving of the Law, and the proclamation of the Name of Jehovah 32-34.
7. The gifts of the people and the construction of the Tabernacle, its furniture, and the Priestly garments 35-39.
8. The Tabernacle set up and visibly possessed by Jehovah 40.

The Book in Detail.

The names of the sons of Jacob 1: 1-5.

The death of Joseph and all his generation 1: 6.

The children of Israel greatly multiply 1: 7.

They are oppressed under the new dynasty 1: 8-14.

The king commands the death of the male children 1: 15-22.

The Godfearing midwives disobey the command 1: 16-21.

The birth of Moses and his preservation 2: 1-4.

His discovery and adoption by Pharaoh's daughter 2: 5-10.

He slays an Egyptian in the defense of one of his brethren, 2 : 11, 12.

He reproves one of his brethren for wrong doing who thereupon charges him with the murder of the Egyptian 2 : 13, 14.

He flees to Midian upon Pharaoh learning of the murder 2 : 15.

He delivers the daughters of Reuel from the hand of the shepherds 2 : 16, 17.

He is taken into the home of Reuel 2 : 18-20.

He settles in Midian 2 : 21.

He marries Zipporah a daughter of Reuel 2 : 21.

Gershom is born to him 2 : 22.

The king of Egypt dies 2 : 23.

The children of Israel sigh by reason of their bondage 2 : 23.

Their cry is heard by God who remembers His covenant 2 : 24, 25.

God appears to Moses in the burning bush 3 : 1-6.

Jehovah makes known His purpose to deliver Israel 3 : 7-9.

Moses is commissioned to bring Israel out of Egypt 3 : 10.

He pleads his insufficiency for the service 3 : 11.

Jehovah pledges to be with him 3 : 12.

He asks Him by what name he should assure the people of their deliverance and Deliverer 3 : 13.

God declares His name to Moses, and commissions him to declare it to the people 3 : 14.

He charges him with a message to the people 3 : 15-17.

He further dictates the demand which he and the elders should make upon the king of Egypt 3: 18.

He assures him that the king will refuse to comply with their demand until forced to do so by the wonders with which He will smite Egypt 3: 19, 20.

He promises the people favor in the sight of the Egyptians 3: 21.

He commands them to spoil the Egyptians 3: 22.

Moses protests that the people will not hear him 4: 1.

Jehovah turns his rod into a serpent and back again, and makes his hand leprous and restores it, as tokens, that they might believe; but if they still refused He promises to work a miracle before their eyes by turning the water of the river into blood 4: 2-9.

Moses again protests on the ground that he is not eloquent but is slow of speech 4: 10.

Jehovah encourages him by promising to be with his mouth, and teach him what to say 4: 11.

He still protests, and arouses the anger of Jehovah 4: 13, 14.

Jehovah appoints Aaron to accompany and assist him 4: 14-16.

He commissions Moses to work signs 4: 17.

Moses seeks and obtains permission from his father-in-law to return to Egypt 4: 18.

He leaves Midian with his wife and sons, being

further encouraged and instructed by Jehovah 4: 19-21.

Jehovah commissions him with a message to Pharaoh 4: 22, 23.

Jehovah's anger is aroused against Moses 4: 24.
Zipporah circumcises her son and rebukes Moses 4: 25, 26.

Aaron by the command and guidance of Jehovah meets Moses 4: 27.

Moses acquaints him with his commission 4: 28.

Moses and Aaron gather the elders, the message is delivered to the people, the signs are wrought, and the people believe and worship 4: 29-31.

Moses and Aaron stand before Pharaoh and deliver the message of Jehovah 5: 1.

Pharaoh derides Jehovah and refuses to accede to His demand 5: 2.

Moses and Aaron again appeal to Pharaoh 5: 3.

Pharaoh in anger drives them from his presence accusing them of interfering with the people 5: 4, 5.

He increases the task of the people 5: 6-9.

The taskmasters oppress and beat the people 5: 10-14.

The officers of the Israelites make complaint to Pharaoh 5: 15, 16.

Pharaoh confirms his decree 5: 17-19.

The officers rebuke Moses and Aaron 5: 20, 21.

Moses complains to Jehovah 5: 22, 23.

Jehovah assures Moses that He will compel

Pharaoh not only to let them go but to drive them out 6: 1.

God declares His name to Moses and acquaints him with the covenant made with Abraham, Isaac and Jacob 6: 2-5.

He charges Moses to assure the people by His name Jehovah, that He will bring them out from under their burdens, rid them of their bondage, redeem them with power and judgments, take them for His people, be to them a God, give them a knowledge of Himself, bring them into the land which He swore to give to Abraham, Isaac, and Jacob, and give it to them for a heritage (notice the seven "I wills") 6: 6-8.

Moses assures the people but they hearken not because of their sufferings 6: 9.

Jehovah commands Moses to go in before Pharaoh again and repeat His demand 6: 10, 11.

Moses again expresses fear that Pharaoh will not hearken to him 6: 12.

Jehovah charges Moses and Aaron to bring the children of Israel out of Egypt 6: 13.

The names of the sons of Reuben 6: 14.

The names of the sons of Simeon 6: 15.

The names of the sons of Levi 6: 16-27.

Jehovah commands Moses to speak unto Pharaoh all that He shall say unto him 6: 28, 29.

Moses still complains of his insufficiency 6: 30.

Jehovah encourages him 7: 1-5.

Moses and Aaron obey the word of Jehovah 7: 6.

The ages of Moses and Aaron 7: 7.

Moses and Aaron work a miracle before Pharaoh by command of Jehovah 7: 8-10.

The magicians imitate the miracle 7: 11, 12.

Aaron's rod swallows their rods 7: 12.

Pharaoh's heart is hardened 7: 13.

The First Plague — Blood 7: 14-25.

Pharaoh is warned and threatened 7: 14-18.

The waters of the river are turned into blood 7: 19-21.

The magicians imitate the miracle 7: 22.

Pharaoh hardens his heart 7: 22, 23.

The Egyptians dig for water 7: 24.

The plague lasts seven days 7: 25.

The Second Plague — Frogs 8: 1-15.

Pharaoh is warned and threatened 8: 1-4.

The land is overrun with frogs 8: 5, 6.

The magicians imitate as before 8: 7.

Pharaoh relents and promises to let the people go if Moses and Aaron will supplicate Jehovah to remove the frogs 8: 8.

Moses promises to do so, and asks Pharaoh to set the time for their removal 8: 9.

Pharaoh sets the time and Moses promises that it shall be so 8: 10, 11.

Moses does as he agrees, and the plague is stayed 8: 12-14.

Pharaoh on being respited hardens his heart 8: 15.

The Third Plague — Lice 8: 16-19.

The dust of the land is turned into lice 8: 16-17.

The magicians fail to imitate, and confess to Pharaoh that "this is the finger of God"¹ 8: 18, 19.

Pharaoh still hardens his heart 8: 19.

The Fourth Plague — Flies 8: 20-32.

Pharaoh is warned and threatened 8: 20, 21.

The land of Goshen is exempted from the plague 8: 22, 23.

The land is swarmed by flies 8: 24.

Pharaoh relents and gives permission to sacrifice to God *in the land* 8: 25.

Moses refuses to do so, and insists upon *leaving the land* 8: 26, 27.

Pharaoh consents but charges that they *go not very far away*. He also seeks their entreaties to Jehovah for him 8: 28.

Moses promises to entreat Jehovah, but warns him against any more deceitful dealing 8: 29.

He entreats Jehovah and the plague is stayed 8: 30, 31.

Pharaoh still hardens his heart 8: 32.

The Fifth Plague — Murrain 9: 1-7.

Pharaoh is warned and threatened 9: 1-3.

The cattle of the Israelites are exempted 9: 4.

¹Elohim; here "the gods." They had no knowledge of the true God, and it is not to be supposed that they meant more than the gods—their gods—were against them.

Jehovah appoints a set time 9: 5.

The cattle are killed by murrain 9: 6, 7.

Pharaoh still hardens his heart 9: 7.

The Sixth Plague — Boils 9: 8-12.

Jehovah commands Moses and Aaron to take soot (*R. V.*) from the furnace and sprinkle it toward heaven that it may cause boils 9: 8, 9.

The bodies of both man and beast are afflicted 9: 10.

The magicians are unable to stand before Moses 9: 11.

Jehovah hardens the heart of Pharaoh 9: 12.

The Seventh Plague — Hail 9: 13-26.

Pharaoh is warned and also threatened 9: 13-19.

The cattle of those who heeded the warning are spared 9: 20, 21.

The land is smitten by hail, mingled with fire 9: 22-25.

The land of Goshen is exempted 9: 26.

Pharaoh sends for Moses and Aaron, confesses the sin of himself and his people, justifies Jehovah, entreats for the cessation of the plague, and promises to let Israel go 9: 27, 28.

Moses promises that the plague shall be stayed 9: 29.

He charges him with insincerity 9: 30.

The plague is stayed 9: 33.

Pharaoh still hardens his heart 9: 34, 35.

The Eighth Plague — Locusts 10: 1-20.

Jehovah commands Moses to go in before Pharaoh again 10: 1.

He reveals to Moses His purpose in hardening the hearts of Pharaoh and his servants 10: 1, 2.

Pharaoh is warned and threatened 10: 3-6.

Pharaoh's servants appeal to him to let Israel go 10: 7.

Pharaoh sends for Moses and Aaron, consents to their departure, and inquires who are to go 10: 8.

Moses replies that all must go, together with their flocks and herds 10: 9.

Pharaoh refuses to allow any to go but the men 10: 10, 11.

He drives them from his presence 10: 11.

The land is infested by locusts 10: 12-15.

Pharaoh in haste sends for Moses and Aaron, confesses his sin, asks their forgiveness, and begs them to entreat Jehovah for the removal of the plague 10: 16, 17.

Jehovah upon the prayer of Moses removes the locusts 10: 18, 19.

He still further hardens the heart of Pharaoh 10: 20.

The Ninth Plague — Darkness 10: 21-29.

The land is smitten with a thick darkness which continues for three days 10: 21-23.

The Israelites are again exempted 10: 23.

Pharaoh again calls for Moses, gives permission

for Israel to go, but stipulates that the flocks and herds be left behind 10: 24.

Moses replies that he must have cattle to sacrifice to Jehovah and insists upon their being taken 10: 25, 26.

Jehovah still further hardens the heart of Pharaoh 10: 27.

Pharaoh drives Moses from his presence and forbids him to see him any more on pain of death 10: 28.

Moses takes Pharaoh at his word ¹ 10: 29.

Jehovah informs Moses that He purposes one more plague upon Pharaoh and upon Egypt after which he will not only let them go, but will thrust them out ² 11: 1.

Jehovah commands Moses to tell the people to borrow ³ jewels from the Egyptians 11: 2.

Jehovah gives the people favor in the sight of the Egyptians 11: 3.

Moses becomes great in the eyes of Pharaoh's servants and the people 11: 3.

The Tenth Plague — Death of the Firstborn 11: 4-12: 30.

Pharaoh is warned and threatened 11: 4-6.

The Israelites are to be exempt from all harm 11: 7.

Moses threatens the sure and utter humiliation of Egypt, after which he will depart 11: 8.

¹This conference does not end however until 11: 8.

²Doubtless this was a revelation made to Moses while he yet stood in the presence of Pharaoh.

³The word in the Hebrew means "to ask, to demand."

He leaves the presence of Pharaoh in great anger 11: 8.

Jehovah assures Moses of the continued obstinacy of Pharaoh 11: 9.

Jehovah changes the beginning of the year 12: 1, 2.

He institutes the passover 12: 1-14.

He institutes the feast of unleavened bread 12: 15-20.

Moses commands the elders to kill the passover and strike the blood upon the houses 12: 21-23.

He commands them to observe this ordinance forever 12: 24-27.

The people obey the instruction of Moses and Aaron 12: 28.

The firstborn of Egypt are smitten with death 12: 29.

All Egypt mourns 12: 30.

Pharaoh calls for Moses and Aaron and beseeches them to go taking their all 12: 31, 32.

The Egyptians urgently add their entreaty 12: 33.

The Israelites spoil the Egyptians and leave 12: 34-36.

They journey from Rameses to Succoth (*The first day's journey*) 12: 37-39.

The duration of the sojourn of the children of Israel and the date of their deliverance 12: 40-42, 51.

Jehovah announces the ordinance of the passover 12: 43-50.

Jehovah commands the sanctification of all the firstborn 13: 1, 2.

Moses commands the people to observe the day of their deliverance 13: 3, 4.

He commands them to observe this service in the land 13: 5-7.

The people are commanded to teach their children also to observe it 13: 3-10.

They are commanded to set apart unto Jehovah all the firstborn of beasts; the males to be His 13: 11, 12.

They are commanded to redeem the firstlings of asses, or break their necks; also to redeem the firstborn of their children 13: 13.

They are to explain this custom to their children 13: 14-16.

God leads Israel not through the land of the Philistines, but by the way of the wilderness of the Red Sea 13: 17, 18.

Joseph's bones are taken with them as he had sworn them to do 13: 19.

They journey from Succoth to Etham. (*The second day's journey*) 13: 20.

Jehovah leads them by a pillar of cloud by day and a pillar of fire by night 13: 21, 22.

By command of Jehovah they encamp before Pi-hahiroth 14: 1, 2.

Jehovah purposes the complete overthrow of Pharaoh and his army 14: 3, 4.

Pharaoh, regretting that he had permitted the people to go, pursues them with his army and finds them encamping by the sea 14: 5-9.

The people are affrighted by the sight of the Egyptians and chide Moses 14: 10-12.

Moses assures the people that Jehovah will fight for them, and commands them *to stand still* 14: 13, 14.

Jehovah promises the overthrow of the Egyptians and commands the people *to go forward* 14: 15-18.

The angel of Jehovah and the cloud remove to their rear, protecting them from the Egyptians 14: 19, 20.

Moses stretches his rod over the sea, and Jehovah divides it 14: 21.

The Israelites pass through the sea 14: 22.

The Egyptians pursue and their chariots are overthrown by Jehovah 14: 23, 25.

The Egyptians attempt to escape, but Jehovah commands Moses to stretch forth his hand over the sea which he does, and the waters engulf them 14: 25-30.

The people see the destruction of their enemies, fear Jehovah, and believe Him and His servant Moses 14: 31.

They praise Jehovah with a song 15: 1-21.

Moses brings Israel into the wilderness of Shur. (The beginning of the wilderness journey) 15: 22.

They come to Marah, find the waters bitter, and murmur against Moses 15: 23, 24.

The waters are sweetened by the tree cast in by Moses at the word of Jehovah 15: 25.

Jehovah promises them immunity from diseases

such as He brought upon the Egyptians if they will be obedient 15: 25, 26.

They come to Elim and encamp there by the waters 15: 27.

They journey from Elim and come into the wilderness of sin 16: 1.

They murmur against Moses because of hunger 16: 2, 3.

Jehovah promises Moses to give them bread from heaven 16: 4, 5.

Moses and Aaron make known to them the promise, and rebuke them for their murmurings 16: 6-8.

The glory of Jehovah appears in the cloud 16: 9, 10.

Jehovah gives them quails at evening, and manna in the morning 16: 11-15.

Moses instructs them concerning the gathering of the manna 16: 16-19.

He is disobeyed by some who find their manna *corrupted* in the morning 16: 20.

They gather a double portion on the sixth day, and lay up a portion for the morrow in obedience to the command of Jehovah, which *does not corrupt* 16: 22-24.

The seventh day is called the Sabbath¹ 16: 23.

The manna is withheld on the Sabbath 16: 25, 26.

The displeasure of Jehovah is aroused by the

¹This is the first mention of "*the Sabbath*" in the Bible.

attempt on the part of some to gather manna on the Sabbath 16: 27-30.

Jehovah gives them the Sabbath in connection with the manna 16: 29.

The manna is described 16: 31.

Jehovah commands that an omer of the manna be laid up for future generations to see 16: 32-34.

The people are sustained by manna forty years 16: 35.

Israel journeys from the wilderness of sin to Rephidim 17: 1.

The people murmur against Moses because they find no water 17: 2, 3.

Moses cries unto Jehovah 17: 4.

Jehovah causes water to flow from the smitten rock 17: 5, 6.

The place is called Massah and Meribah 17: 7.

Amalek fights with Israel in Rephidim 17: 8.

Aaron and Hur hold up Moses' hands while Joshua fights Amalek 17: 10-12.

Amalek is overcome by Joshua 17: 9-13.

Jehovah commands Moses to write an account of the matter for a memorial, and promises that He will put out the remembrance of Amalek from under heaven 17: 14.

Moses builds an altar and calls it Jehovah-nissi 17: 15.

Jehovah's oath concerning Amalek 17: 16.

Jethro hears of Jehovah's dealing with Moses and the children of Israel 18: 1.

He brings Zipporah and her two children to Moses 18: 2-6.

Moses meets and entertains his father-in-law, and rehearses all that Jehovah had done to Pharaoh and the Egyptians 18: 7, 8.

Jethro rejoices, believes Jehovah, and offers sacrifice 18: 9-12.

He counsels Moses in the matter of judging the people 18: 13-23.

Moses acts according to his counsel 18: 24-26.

Jethro departs and returns home 18: 27.

Israel departs from Rephidim and encamps in Sinai before the mount 19: 1, 2.

Jehovah from the mount gives Moses a message for the people 19: 3-6.

Moses delivers the message 19: 7.

The people promise to obey 19: 8.

Moses returns their answer to Jehovah 19: 8.

Jehovah commands Moses to sanctify the people, and to prepare them for His appearance upon the mount the third day 19: 9-13.

Moses sanctifies the people 19: 14, 15.

Jehovah descends in awful majesty upon the mount in the sight of all the people 19: 16-20.

He commands Moses a second time to charge the people not to break through the bounds set 19: 21-23.

Moses makes answer to Jehovah 19: 23.

Jehovah charges Moses and Aaron to come up into the mount, and commands Moses for the third time to forbid the people to break through the bounds 19: 24.

Moses goes down from the presence of Jehovah

and charges the people according to His word 19: 25.

Jehovah commands a law for Israel, speaking audibly with them, face to face 20: 1-17.

The first commandment—concerning the primacy and worship of Jehovah 20: 2, 3.

The second commandment—concerning idolatry, and the jealousy of Jehovah 20: 4-6.

The third commandment—concerning swearing, and His name 20: 7.

The fourth commandment—the Sabbath, and His work 20: 8-11.

The fifth commandment—concerning father and mother 20: 12.

The sixth commandment—concerning murder 20: 13.

The seventh commandment—concerning adultery 20: 14.

The eighth commandment—concerning theft 20: 15.

The ninth commandment—concerning false witness 20: 16.

The tenth commandment—concerning covetousness 20: 17.

The people are terrified and beseech that God speak no more with them lest they die¹ 20: 18, 19.

Moses reassures them 20: 20.

¹How fully Jehovah granted this request is seen in the fact that His voice never was heard again by the people until at the baptism of Jesus (Matt. 3: 17).

The people stand afar off, while Moses draws near to God 20: 21.

Jehovah speaks with Moses and gives him a charge for the children of Israel concerning various matters 20: 22-23: 33.

Concerning idolatry (22, 23), altars (24-26), servants (21: 1-11), murderers (12-14), smiters of parents (15), men stealers (16), cursers of parents (17), various assaults by men (18-27), various assaults by oxen (28-32, 35, 36), carelessness (33, 34), theft of animals (22: 1-4), damage to a field (5, 6), trespass (7-13), borrowing (14, 15), seduction (16, 17), witchcraft (18), bestiality (19), worship of false gods (20), strangers (21), widows and orphans (22-24), lending (25-27), reviling and cursing (28), firstlings (29), food (31), false witnessing (23: 1-3), property of an enemy (4, 5), justice (6, 7), oppression of strangers (9), sowing and gathering (10), provision for the poor (11), the seventh year rest for the land (11), seventh day rest for man and beast (12), obedience (13), feasts of unleavened bread, harvest, and ingathering (14-17), blood and fat of sacrifices (18), firstfruits (19), sucking kid (19), obedience to the Angel who is to lead them into the land (20-23), overthrow and destruction of the idols (24, 25), alliances with the inhabitants of the land (24, 32, 33), Jehovah promises blessings, sets the bounds of the land, and promises to deliver the inhabitants into their hand 23: 26-31.

Moses, Aaron, Nadab, Abihu, and seventy elders are called up into the mount 24: 1.

Moses alone is allowed to come near to Jehovah 24: 2.

Moses tells all the words of Jehovah to the people and they promise obedience 24: 3.

He writes all the words of Jehovah and builds an altar and twelve pillars 24: 4.

He sends young men to offer sacrifices 24: 5.

He sprinkles the altar with blood 24: 6.

He reads the covenant to the people and they again promise obedience 24: 7.

He sprinkles the blood on the people thus sealing the covenant which Jehovah had made with them 24: 8.

Moses, Aaron, Nadab, Abihu, and the elders see God and His glory 24: 9, 10.

The nobles also see God and feast in His presence 24: 11.

Moses is called up into the mount to receive the Law and the commandments which Jehovah had written, that he might teach them to Israel 24: 12, 13.

He leaves Aaron and Hur with the elders to adjudicate whatever matters might arise among the people 24: 14.

The cloud covers the mount and abides on it six days 24: 15, 16.

The glory of Jehovah appears and abides 24: 16.

The children of Israel see the glory 24: 17.

Moses remains in the mount forty days 24: 18.

Jehovah gives Moses a charge to the children of Israel to provide gifts, and make Him a sanctuary 25: 1-8.

He proposes to dwell among them 25: 8.

He shows Moses the pattern of the tabernacle and all its instruments, and charges him to make all *according to the pattern* 25: 9.

He gives particular and minute directions concerning the tabernacle, its various parts, and furnishings, garments for the priests, and the hallowing of the priests 25: 10-31: 10.

The ark 25: 10-16.

The mercy-seat and cherubim 25: 17-22.

The table and shewbread 25: 23-29.

The lampstand 25: 30-40.

The fine linen curtains 26: 1-6.

The goats' hair curtains 26: 7-13.

The rams' skins covering 26: 14.

The badgers' skins covering 26: 14.

The boards with their sockets and bars 26: 15-30.

The vail, its pillars, hooks, and sockets 26: 31-33.

The arrangement of the ark 26: 33, 34.

The arrangement of the lampstand 26: 35.

The arrangement of the table 26: 35.

The door—its pillars, hooks, and sockets 26: 36, 37.

The altar—its grate, rings, and staves 27: 1-8.

The court—its hangings, pillars, sockets, and fillets 27: 9-15.

The gate of the court—its hangings, sockets, pillars and fillets 27: 16, 17.

The length and breadth of the court 27: 18.

The oil and the lamp 27: 20, 21.

Aaron and his sons 28: 1-43.

The garments of Aaron 28: 2-39.

The ephod 28: 6, 7.

The girdle 28: 8.

The onyx stones 28: 9-12.

The ouches 28: 13.

The chains 28: 14.

The breastplate 28: 15-29.

The Urim and Thummim 28: 30.

The robe of the ephod 28: 31, 32.

The pomegranates and golden bells 28: 33, 34.

The plate of pure gold with its blue lace 28: 36-38.

The turban ¹ of linen 28: 37, 39.

The coat 28: 39.

The coats, girdles, bonnets, and breeches for Aaron's sons 28: 40-43.

The ceremonies attendant upon the induction of Aaron and his sons into the priestly office 29: 1-46.

The altar of incense and its position 30: 1-10.

The numbering of the children of Israel and the atonement money 30: 11-16.

¹The word "mitre" is misleading. The Hebrew is **מצנפת**, *mitz-neh-pheth*, from **צנף**, *tsanaph*, "to roll of wind," and should be rendered "turban."

The laver of brass and its position 30: 17-21.

The anointing oil 30: 22, 33.

The holy perfume 30: 34-38.

The choice and ministry of Bezaleel and Aholiab
31: 1-11.

Jehovah gives Moses a charge to the people that they keep the Sabbath 31: 12-17.

He gives him the two tables of testimony "written with the finger of God" 31: 18.

The people become restless at the long absence of Moses and ask Aaron to make them a God¹ who should lead them 32: 1, 2.

Aaron makes a calf out of the gold he demands from them, and in sarcasm gives to it the credit of bringing them up out of Egypt 32: 2-4.

He further builds an altar before it, and appoints a feast to Jehovah on the morrow 32: 5.

The people offer sacrifices, and make merry 32: 6.

Jehovah tells Moses of their actions, bids him to go down to the camp, and proposes their destruction 32: 7-10.

Moses beseeches Jehovah to spare them, basing his appeal upon His name, His glory, and His word 32: 11-13.

Jehovah relents and spares the people 32: 14.

Moses goes down from the mount with the two tables of testimony 32: 15, 16.

Joshua hearing the noise in the camp suggests to Moses that the people are warring 32: 17.

¹This word is Elohim, but should be rendered God as in Gen. 1: 1.

Moses replies that the sound is not that of strife but of merrymaking 32: 18.

Moses, as he approaches the camp, sees the calf and the dancing and becoming righteously angry casts the tables of testimony out of his hands to the ground breaking them 32: 19.

He destroys the calf, grinding it to powder, and mixing it with water makes the people drink thereof 32: 20.

He rebukes Aaron 32: 21.

Aaron excuses himself by accusing the people 32: 22-24.

He adds a lie to his excuse (cf. v. 4) 32: 24.

Moses calls all those who are on the side of Jehovah to gather unto him, and the sons of Levi do so 32: 25, 26.

He, by the command of Jehovah, commissions them to execute judgment on the offenders 32: 27.

They slay about three thousand men 32: 28, 29.

Moses charges the people with having committed a great sin, but encourages them with the hope of a possible atonement 32: 30.

He returns to Jehovah and confesses their sin, and asks that He blot him out of His book¹ if He will not forgive their sin 32: 31, 32.

Jehovah declares His awful purpose against those who had sinned against Him, sparing them now but remembering their sin when He should

¹Compare this unfinished sentence with that of Eph. 3: 18.

afterward visit His judgment upon them. In the meantime He sends a plague upon them as a punishment 32: 33-35.

Jehovah commands Moses to lead the people into the land promised to Abraham, Isaac and Jacob, refusing to go in the midst of them, but sending an angel instead 33: 1-3.

He promises to drive out the inhabitants of the land 33: 2.

The people mourn and by command of Jehovah strip themselves of their ornaments 33: 4-6.

Moses pitches the tent outside the camp afar off and calls it the tent of meeting (*R. V.*)¹ 33: 7.

Those who seek Jehovah follow the tent outside the camp 33: 7.

The people anxiously watch Moses as he goes into the tent 33: 8.

The cloudy pillar descends and stands at the door of the tent and talks with Moses 33: 9.

All the people see the cloudy pillar and worship 33: 10.

Jehovah speaks with Moses "face to face as a man speaketh unto his friend" 33: 11.

Moses returns to the camp but Joshua abides in the tent 33: 11.

Moses beseeches that Jehovah will show him His way, and consider that the nation is His people 33: 12, 13.

¹This was a temporary building, or tent used before the Tabernacle which Jehovah commanded was erected.

Jehovah promises that His presence shall go with him and give him rest 33: 14.

Moses implores His presence to accompany the people as a proof that they have found grace in His sight, thus making them a separated people 33: 15, 16.

He grants his request 33: 17.

Moses entreats Jehovah to show him His glory 33: 18.

He promises to show him all His goodness, proclaim His Name, and be gracious and show mercy to whom He will, but cannot let him see His face as that would mean his death 33: 19-23.

Jehovah commands Moses to prepare two tables of stone like the first, upon which He will again write the words of the Law 34: 1.

He commands Moses to come up into the mount 34: 2, 3.

Moses prepares the tables and goes into the mount with them 34: 4.

Jehovah descends to the mount and proclaims His Name 34: 5-7.

Moses worships Jehovah, supplicates Him to go among the people, confesses their sinfulness, and sues for pardon 34: 8, 9.

Jehovah makes a covenant with Israel emphasizing certain commands contained in the former 34: 10-26.

He commands Moses to write the covenant 34: 27.

Moses, after being forty days in the mount with

Jehovah, comes down with the two tables of testimony 34: 28, 29.

Moses' face shines unbeknown to him 34: 29.

The children of Israel are afraid 34: 30.

Moses reassures them and talks with Aaron and the rulers 34: 31.

He gives the children of Israel the commands committed to him, veiling his face meanwhile¹ 34: 32, 33.

Moses gathers the people and enjoins upon them the keeping of the Sabbath 35: 1-3.

He communicates to them the command of Jehovah that they bring gifts for the construction of the tabernacle 35: 4-9.

He makes known to them what shall be made 35: 10-19.

The people offer willingly 35: 20-29.

Moses appoints Bezaleel and Aholiab as master workmen 35: 30-35.

He calls the workmen together 36: 1, 2.

He gives them the offerings 36: 3.

The people continue to offer 36: 3.

The workmen inform Moses of the superabundance of the gifts 36: 4, 5.

Moses restrains the people from giving any more 36: 6, 7.

The work is completed according to the directions of Jehovah and brought to Moses 36: 8-39: 42.

¹Cf. 2 Cor. 3: 18, Lit. "We all beholding the glory of the Lord—a face unveiled—are being changed."

Moses receives it and blesses the people 36: 43.

Jehovah commands Moses to set up and anoint the tabernacle and its furniture, and clothe and anoint Aaron and his sons 40: 1-15.

Moses finishes the work according to the command of Jehovah 40: 16-33.

The cloud covers the tent and the glory of Jehovah fills the tabernacle 40: 34.

Moses is unable to enter because of the glory 40: 35.

The cloud remains to guide them in their journeys 40: 36-38.

LEVITICUS.

THE BOOK OF THE CALLING.

TWENTY-SEVEN CHAPTERS, EIGHT HUNDRED
AND FIFTY-NINE VERSES.

Time required for reading 50 min.

Title.—Leviticus comes direct to us from the Vulgate being the Latinized form of the Greek *λεβιτικόν* the title given the book by the LXX., and means *Levitical*, i. e., *pertaining to the Levites*. It was so called because it treats so largely of the service which was committed to the Levitical priesthood. But as this priesthood was limited exclusively to the family of Aaron and his sons, it is not the service of the Levites *as such* which forms the subject matter of this book. Although their ministry was connected with the priesthood it was merely an adjunct to it and was subordinate to it, and is always mentioned as a distinct order of service. The choice, separation, consecration, privileges, appointment, and service of the Levites are found in the book of Numbers.

In the Hebrew Canon the title is ויקרא—*Vayikra*—"And He called," and we believe it to be the divinely given one. It is certainly a most appropriate title as throughout the book Jehovah Himself is calling out of the tabernacle, where He is enthroned on the mercy seat in the Holy of Holies, and giving directions to Moses for the maintenance of His people before Him in the condition of purity and attitude of worship, into which He has brought them by virtue of the blood of the Passover Lamb, and His power in delivering them from Egypt.

Writer.—Moses.

Date.—1490 B. C.

Place.—At Sinai 27: 34.

Time Covered.—The book itself contains nothing by which we can state positively as to this. Archbishop Usher who is generally followed as to Bible chronology gives the time as one month, drawing his conclusion from Ex. 40: 1 and Num. 1: 1. Others consider that it covers but eight days, the period of the consecration of Aaron and his sons to the priesthood.

Subject.—Worship and how maintained.

Purpose.—This is fourfold, viz. :

1. To set forth and emphasize the absolute perfection and holiness of Jehovah.

2. To teach the precious value of the blood.

3. To show the only way by which Jehovah can be approached — *on the ground of sacrifice and priesthood.*

4. To show the only way by which fellowship with Jehovah can be maintained — *by separation and purity.*

Principal Teaching.—Holiness.

Principal Covenants.—The Abrahamic. The Sinaitic.

Principal Prophecies.—Concerning the casting off and the future restoration of Israel 26.

Principal Events.—Jehovah speaking from the tabernacle legislating for the ordering of the life of the nation; consecration of the priests; offering of Aaron for himself and for the people; blessing of the people by Aaron; appearance of the glory of Jehovah; death of Nadab and Abihu; stoning of the Sabbath breaker.

Principal Types.—Of Christ—Moses, Aaron, the priests, the Levites, Israel as a nation, the kinsman-redeemer, the tabernacle, the cloud; the glory of Jehovah, the Burnt offering, the Méal offering, the Peace offering, the Sin offering, the Trespass offering, the accepted offering, the ram of consecration, the incense, the scapegoat, the two birds, the cedar, the hyssop, the scarlet wool, the food allowed to be eaten, the clothing of the

priests, the clothing of the people, the Sabbaths (of the week, seventh month, tenth month, passover, seventh year, fiftieth year) the passover, the sheaf of firstfruits, the shekel of the sanctuary, the just weights and measures.

Of the various aspects of His work—Seen in the purposes of the various sacrifices and offerings, consecrations, cleansings, purifications, ministry of Aaron, of the priests, and of the Levites, the festivals, and in Aaron's meeting in grace man's inability to conform to the demands of the law.

Of the Spirit—The oil used in the anointing of Aaron and his sons, and of the shewbread, in the lamps, in the meal offering, and in the cleansing of the leper.

Of the Church—The nation as a whole, the priestly family, the Levitical family, the Pentecost loaves.

Typical Events.—The Sanctification, cleansing, robing, consecration, and anointing of Aaron and his sons; the offering of Aaron for himself and for the people; the acceptance of the offering by Jehovah; the blessing of the people by Aaron; the retiring of Moses and Aaron into the tabernacle and their return therefrom; the blessing of the people by Moses and Aaron; and the appearance of the glory of Jehovah *on the eighth day*.

Doctrines Seen in the Light of the New Testament.

The sovereignty, absolute righteousness, holiness, and abounding grace of God; the absolute holiness and perfection demanded by God; the utter inability of man to meet such; the utter sinfulness and depravity of man; the absolute spotlessness and perfection of Christ; the absolute necessity of the death of Christ at the hands of man; the absolute necessity of blood shedding for the remission of sins; the need of absolute holiness in order to approach to or see God; the absolute need of faith in order to please God; precious blood of a perfect sacrifice the foundation of all; worship must be based upon the perfect sacrifice and priesthood of Christ; the oneness of believers; the perfect acceptance of believers in the acceptance of the perfect sacrifice and offering of Christ; the eternal security of the believer—seen in the perfectness of the offerings, in the fire of the altar being constantly and continually fed, in the resurrection priesthood, and in the fact that although the priests were defiled *they still remained priests* and were fed by the bread of God; saved once for all time, but many cleansings from defilements; the question of sin to be settled first, then sins can be dealt with; the deep and constant need of self-

judgment in the presence of a holy God; restoration to fellowship with God and one another based upon self-judgment, confession, and cleansing; standing and state—what we are in Christ and what we are by works; the two natures—flesh and spirit—in the believer; redemption twofold—by setting free, and by purchasing; salvation by grace, enjoyment of it by works; no worship, service, nor power without the Spirit; the church distinct from Israel or the Gentiles; separation of believers from the world; believers are holy not by works but simply by the Call of God; the second coming of Christ; the restoration of Israel.

Principal Divisions.—Three, viz.:

- I. The Means of Approach to God 1-16.
- II. The Means of Sanctification 17-22.
- III. The Feasts and Obligations 23-27.

Subdivisions.

1. The offerings and their laws 1-7.
2. The consecration of the priests 8-10.
3. The laws of sanitation 11-16.
4. The laws marking the separation of Israel from the nations 17-20.
5. The laws of priests and festivals 21-25.
6. The two ways set before Israel and the results of their actions 26.
7. The laws concerning vows 27.

The Book in Detail.

Jehovah speaks to Moses out of the tabernacle
1: 1.

He gives him a charge for the people concerning
their offerings 1: 1-7: 38.

The Burnt offering 1: 1-17.

The Meal offering 2: 1-16.

The Peace offering 3: 1-17.

The Sin offering 4: 1-5: 13.

For the priest 4: 3-12.

For the whole congregation 4: 13-22.

For a ruler 4: 23-26.

For a common person 4: 27-35.

For inadvertency 5: 1-13.

The Trespass offering 5: 14-6: 7.

Toward Jehovah 5: 14-19.

Toward man 6: 1-7.

He gives him a charge for Aaron and his sons
concerning the laws of the offerings 6: 8-7: 38.

The Burnt offering 6: 9-13.

The Meal offering 6: 14-23.

The Sin offering 6: 24-30.

The Trespass offering 7: 1-10.

The Peace offering 7: 11-33.

He prohibits the eating of fat and blood 7:
22-27.

He commands Moses to bring Aaron and his
sons together with their garments, the oil and
offerings to the door of the tabernacle, and to
gather the congregation there 8: 1-3.

Moses qualifies Aaron and his sons for the service of the priesthood 8: 4-30.

He commands them to eat the flesh of the offerings and the bread, and to abide in the tabernacle seven days 8: 31-36.

He commands Aaron on the eighth day to offer his first offerings 9: 1-4.

Aaron offers for himself and for the people 9: 5-21.

He blesses the people 9: 22.

Moses and Aaron go into the tabernacle 9: 23.

They come out and bless the people 9: 23.

The glory of Jehovah appears to all the people 9: 23.

Jehovah sends a fire which consumes the offering 9: 24.

The people see it, shout and fall on their faces 9: 25.

Nadab and Abihu offer strange fire before Jehovah and are slain by fire from Jehovah 10: 1-5.

Moses forbids Aaron and his sons to mourn for them or to leave the tabernacle 10: 6, 7.

Jehovah forbids Aaron and his sons to drink wine or strong drink when they enter the tabernacle 10: 8-11.

Moses commands them to eat the remainder of the meal offering in the holy 10: 12, 13.

The wave breast and heave shoulder are given to Aaron, his sons and his daughters to be eaten as a standing statute 10: 14, 15.

Moses is angry with Eleazar and Ithamar for their disobedience (cf. 6: 25-30) 10: 16-18.

Aaron excuses them and Moses is satisfied 10: 19, 20.

Jehovah gives Moses and Aaron a charge for the people concerning what might and what might not be eaten 11: 1-47.

Of beasts 11: 2-8.

Of fish 11: 9-12.

Of fowl 11: 13-25.

He gives them a charge concerning the purification of women after childbirth, and their offerings 12: 1-8.

Of a male child 12: 2-4, 6, 8.

Of a female child 12: 5, 6, 8.

He gives them a charge concerning leprosy and its cleansing 13: 1-14: 57.

In a person 13: 2-46, 14: 1-32.

In a garment 13: 47-59.

In a house 14: 33-53.

He gives them a charge concerning uncleanness and its cleansing 15: 1-33.

In a man 15: 1-18.

In a woman 15: 19-31.

He gives Moses a charge for Aaron concerning his service on the day of atonement 16: 1-34.

He gives him a charge for Aaron, his sons and the people that all sacrifices must be brought to the door of the tabernacle, as an offering to Jehovah, the blood to be sprinkled on the altar and the fat burned by the priest 17: 1-9.

He forbids the eating of blood 17: 10-14.

He forbids the eating of anything which dies of itself, or is torn of beasts 17: 15, 16.

He forbids all forms of incest, sodomy and bestiality 18: 1-30.

He repeats and emphasizes various laws 19: 1-37.

He forbids, under dire penalty, the giving of their seed to Moloch or encouraging the same 20: 1-5.

He forbids consultating with wizards 20: 6, 27.

He again emphasizes certain prohibitions, and pronounces the penalty of sure and instant death upon their infraction 20: 1-21.

He emphatically enjoins them to perfect obedience basing their obligation to such upon the two great facts that HE IS HOLY, and He had severed them from other peoples that they should BE HIS 20: 22-26.

He gives special commands for maintaining the sanctity and dignity of the priesthood 21: 1-12, 16.

Concerning defilement for the dead 21: 2-4,
11.

Concerning mourning for the dead 21: 5, 6,
10.

Concerning marriage 21: 7, 8, 13-15.

Concerning ministry 21: 16-24.

Concerning uncleanness 22: 1-9.

Concerning eating of the holy things 22:
10-16.

He gives specific commands concerning various offerings 22 : 17-30.

Concerning freewill offerings and offerings for vows 22 : 17-25.

Concerning thanksgiving offerings 22 : 29, 30.

Concerning the age of the offerings 22 : 27, 28.

He forbids the profanation of His NAME 22 : 32, 33.

He gives charge concerning "the feasts of Jehovah" 23 : 1-44.

Concerning the sabbath 23 : 1-3.

Concerning the passover 23 : 4, 5.

Concerning the feast of unleavened bread 23 : 6-8.

Concerning the feast of firstfruits 23 : 9-14.

Concerning the feast of weeks, or Pentecost 23 : 15-21.

Concerning the feast of trumpets 23 : 23-25.

Concerning the feast of atonement 23 : 26-32.

Concerning the feast of tabernacles 23 : 33-44.

He gives charge concerning the oil and ordering of the lamps 24 : 1-4.

He gives charge concerning the shewbread 24 : 5-9.

He gives charge concerning blasphemy 24 : 10-16, 23.

He gives charge concerning murder 24 : 17, 21.

He gives charge concerning the killing of a beast 24 : 18, 21.

He gives charge concerning damage 24: 19, 20.

He gives charge concerning the seventh year sabbath 25: 1-7, 18-22.

He gives charge concerning the fiftieth year sabbath 25: 8-17, 23-35.

The jubilee and the redemption of the land
25: 13-17, 23, 28.

The jubilee and the redemption of dwelling
houses 25: 29-34.

The jubilee and compassion on the poor 25:
35-38.

The jubilee and the redemption of the poor
brother 25: 39-46.

The jubilee and the redemption of the one
sold to the stranger 25: 47-55.

He gives charge concerning idolatry 26: 1.

He gives charge concerning the sabbath and
the sanctuary 26: 2.

He promises blessings and threatens curses,
conditioned respectively upon obedience and dis-
obedience 26: 1-45.

The Promised Blessings 26: 3-13.

1. Rain in due season 26: 4.
2. Plenty 26: 4, 5.
3. Safety 26: 5.
4. Peace 26: 6.
5. Security 26: 6.
6. Victory 26: 7, 8.
7. Increase 26: 9.
8. Glory 26: 11, 12.

The Threatened Curses 26 : 14-39.

1. Disease 26 : 16.
2. Loss 26 : 16.
3. Defeat 26 : 17.
4. Fear 26 : 17.
5. Humiliation 26 : 19.
6. Barrenness 26 : 20.
7. Insecurity 26 : 22.
8. Sword 26 : 25.
9. Pestilence 26 : 25.
10. Famine 26 : 26, 29.
11. Desolation 26 : 30-35.
12. Impotency 26 : 37.
13. Diminution 26 : 38, 39.

He promises restoration, if after having been driven out of the land and severely punished they confess their iniquity and accept their punishment as just, and the complete fulfillment of the covenant He made with Jacob, and with Isaac, and with Abraham¹ 26 : 40-45.

¹With the words of this chapter the book properly closes (v. 46). They are a fitting *finale* to the covenant of works which the people themselves had invited and bound themselves to fulfill by a most presumptuous promise three times repeated—"All that Jehovah hath spoken we will do" (Ex. 19 : 8 ; 24 : 3, 7, *R. V.*).

What a fatal mistake Israel made when they said, "we will do." They should have realized their inability to do even if they were willing. The very essence of a vow consists in assuming the ability to perform it. But they had no ability as has been most lamentably proved by their subsequent history. To quote another : "A man who makes a vow

denies the truth as to his nature and condition. He is ruined, what can he do? He is utterly without strength, and can neither will nor do anything good."

God never purposed that anything should be established in the creature nor by the creature's works, but in Himself and by His works alone. Therefore for man to undertake to do anything in his own fancied wisdom and strength is to invite nothing but failure and disaster.

But Israel having assumed the ability to do, Jehovah sets them the task, fittingly climaxing it by setting before them the results of the performance or nonperformance of their vow. He does not stop here however. He goes further. After suffering the awful consequences of their failure to "do all these commandments" which they had promised, He goes on to say "if they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they have trespassed against me, and that also they have walked contrary unto me; and that also I have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: then will I remember MY COVENANT with Jacob, and also MY COVENANT with Isaac, and also MY COVENANT with Abraham WILL I REMEMBER; . . . I will not cast them away, neither will I abhor them to destroy them utterly, and to break MY COVENANT with them: for I am Jehovah their God. But I will for their sakes remember the COVENANT of their ancestors whom I brought out of the land of Egypt in the sight of the heathen that I might be their God: I am Jehovah." No longer now *their covenant*, but HIS, to which there was but *one contracting party*—HIMSELF! and thus their blessing in fullest measure and *eternal* is secured, not on the ground of *works*, but by sovereign and DIVINE GRACE.

"Grace all the work shall crown
Through everlasting days;
It lays in heaven the topmost stone
And well deserves *their* praise."

He gives charge concerning vows and estimates¹
27: 1-34.

Concerning a person 27: 2-8.

Concerning a beast 27: 9-13.

Concerning a house 27: 14, 15.

Concerning a field 27: 16-25.

Firstlings and devoted things are not to be redeemed, but put to death 27: 26, 28, 29.

Unclean beasts are to be redeemed 27: 27.

The tithe is to be Jehovah's 27: 30-33.

¹ This chapter may seem at first sight to be out of place and it has been supposed by some that it has been misplaced, either by accident, or by some later writer than Moses. But in this view we do not concur. Vows were not obligatory (see Deut. 23: 22), but once made the maker was held strictly to its performance by Jehovah (with certain exceptions, e. g. Num. 30). But as is seen from this chapter if any were unable to perform it then he was to present himself *before the priest* and the priest was to value him "according to his ability that vowed" (v. 8).

In the light of the preceding chapter we see that the commandments which were closed by it were all *obligatory*; therefore in the light of what has been said concerning it we see how fitting its place is here. Israel as we have seen vowed unto Jehovah thinking they had the ability to do. But judged or estimated by God's perfect law of righteousness they are shown to be unable to perform their vow, therefore provision is made for them, and in the day that is coming — may God hasten it in His own time — they shall present themselves before THE PRIEST, the Lord Jesus Christ and He shall value them according to *their real ability*.

NUMBERS.

THE BOOK OF THE WILDERNESS.

THIRTY-SIX CHAPTERS. TWELVE HUNDRED AND
EIGHTY-EIGHT VERSES.

Time required for reading 1 h. 20 min.

Title.—Numbers is the Anglicized form of the Latin *Numeri*, the title in the Vulgate. The title in the Septuagint is Ἀριθμοὶ *Arithmoi*, from which is derived our word Arithmetic. These two words have the same meaning. It was so called, because of the numbering of the people at the commencement and close of the book (chapters 1–3 and 26); the first at Sinai before their wanderings in the wilderness began, and the latter in the plains of Moab, just before entering the land. But here again is seen the unwisdom of man as is manifest in all that he does if he trusts to his own fancied wisdom, for the numberings of the people do not form the subject matter of the book nor are they made to be overly important. They are but two events out of the many which

occurred during the years with which the book is occupied, and therefore the title is misleading.

The title in the Hebrew is **במדבר** (B'midbar) which means "In the wilderness," and covers all the time of their sojourn, from the giving of the Law to about one month before they entered the land, and all the principal events which took place during that time.

Writer.—Moses.

Date.—Between 1490–50 B. C.

Place.—In the wilderness between Sinai and the plains of Moab.

Time Covered.—About thirty-eight years, from "the first day of the second month in the second year after they were come out of the land of Egypt" (1: 1), till about one month previous to their entrance into the land of promise.

Subject.—The experiences of the people in all their wanderings and sojournings because of unbelief, their repeated and numerous failures, and the tender dealings of Jehovah with them in marvelous grace.

Purpose.—This is fourfold, viz.:

1. To record the choice and service of the Levites together with their rights and privileges.
2. To record the varied experiences of Israel while in the wilderness.

3. To show the perverseness of the human heart and its hesitancy to trust God.

4. To show the faithfulness of Jehovah, Israel's God, in meeting and supplying their every need, in grace, and His righteousness in disciplining them in judgment.

Principal Teachings.—The immutability of Jehovah's purpose; human failure which is constant, met by the abundant and never-failing grace of God; the inability of man to guide himself; the perils of mixing with the world; failure to enter into the promised rest and blessings of God because of unbelief; and the constant need of intercession.

Principal Countries or Lands.—Arabia—the wilderness of Paran, and the lands of Moab, Jazer and Gilead.

Principal Places.—Sinai, Taberah, Kibroth-hattaavah, Hazeroth, Kadesh, Mt. Hor, Beer, Pisgah, the plains of Moab, Shittim.

Principal Peoples.—Israelites, Amorites, Edomites, Moabites.

Principal Covenants.—1. That made with Abraham and confirmed with Isaac and Jacob which was the basis of all Jehovah's dealing with the people. . 2. That made with Phinehas—of peace and everlasting priesthood (25 : 10-13).

Principal Events.—Numbering of the people and of the Levites, and the appointing of their respective positions around the tabernacle; taking the Levites in the place of the firstborn; redemption of the overplus of the firstborn; setting up of the tabernacle, and its dedication; setting apart of the Levites for service; departure of Israel from Sinai; the ark taking the lead of the camp as a rebuke to Moses for appealing to Hobab; complaint of the people and their punishment at Taberah, and repeated at Kibroth-hattaavah; rebellion of Miriam and Aaron against Moses and Miriam's punishment; sending of the spies and their report and its results; intercession of Moses; sentencing of the people to wander forty years in the desert; defeat of Israel by the Amalekites; rebellion of Korah and its punishment; budding of Aaron's rod; death of Miriam; giving of water from the rock; death of Aaron and succession of Eleazar; defeat of the Canaanites at Hormah; lifting up of the serpent; finding of water at Beer; overthrow of Sihon and Og; prophesying of Balaam; consorting with the Midianites and its punishment; making of the covenant with Phinehas; second numbering of the people; providing for the daughters of Zelophehad; appointment of Joshua as successor to Moses;

emphasizing of certain commands of the law to the new generation; slaughter of the Midianites; the allotment of the inheritance of Reuben and Gad; appointing of the boundaries of the land and of those who were to divide it; appointing of the inheritance of the Levites and of the cities for refuge.

Principal Prophecies.—Those of Balaam concerning Israel, Edom, Amalek, the Kenites, Asshur, and Eber (23: 5-10, 18-24; 24: 3-9, 15-19, 20-24).

Principal Types.—Of Christ—Moses; Aaron; Aaron's sons; Phineas; Eliezer; Joshua; Caleb; the Levites; the Nazarite; the man who vows; the husband who disallows the vow of the wife; the father who disallows the vow of the daughter; the kinsman, avenger, or redeemer; the tabernacle and its furnishings; the pillar of cloud and fire; the sacrifices and offerings; the manna; the Sabbath; the rock; the budded rod of Aaron; the red heifer; the brazen serpent; the well; the cities of refuge.

Of the Spirit—the oil for the lamps; the oil for anointing; the incense; the water from the rock.

Of the Church—Israel as a nation; Moses' wife; the camp; the priestly family; the Levites; the tabernacle; the women who vow,

Of the Flesh—Hobab; the captain they desired to appoint.

Of Spiritual Enemies—The Canaanites.

Of Worldly Enemies—The Amalekites, Amorites, Edomites, Moabites.

Of Fleshly Enemies—The mixed multitude; Korah and his company; the ten spies; the leaders of the rebellions.

Of Christian Experience—The journey.

Typical Places.—Egypt, the Wilderness, Canaan, Kadesh, Mt. Hor, Beer.

Typical Events.—The numbering of the people and grouping of them around the tabernacle; the numbering of the Levites and grouping of them around the tabernacle; the taking of the Levites in the place of the firstborn; the redemption of the firstborn; the sanctification and the dedication of the Levites; the service of the priests in taking down the tabernacle, covering of its vessels, and its reërection; the service of the Levites in transporting the tabernacle and its furniture; the cleansing of the leper; the blowing of the silver trumpets; the ark preceding the camp to search out a resting place; the calling of the name of Jehovah upon his people; the blessing by the priest; the placing of the Spirit upon the seventy elders; the punishment of Miriam with

leprosy, and her restoration ; the frequent intercession of Moses with Jehovah for the people, and their restoration ; the refusal to allow the generation which came out of Egypt to enter the land ; the destruction of Korah and his company ; the atonement of Aaron ; the budding of Aaron's rod ; the giving of the water from the rock ; the death of Aaron ; the lifting up of the serpent ; the journey toward the sun rising ; the digging of the well at Beer ; the victory over the Amorites, and the Bashanites ; the consorting with the Moabites ; the making of the covenant with Phineas ; the victory over the Midianites ; the journey from Sinai to Jordan.

Doctrines Seen in the Light of the New Testament.

The unity, tri-personality, sovereignty, omniscience, omnipotence, righteousness, holiness, grace, mercy, faithfulness, longsuffering, and love of God ; the utter ruin and helplessness of man ; the depravity and worthlessness of the flesh ; the complete setting aside of the old man ; death of the old man before possession by the new ; standing and state ; unbelief, the only barrier to fulness of blessing ; the twofold attitude of God toward His own—in government punishing sin and disobedience, in grace pardoning and restoring ;

His punishings and corrections are for our instruction, not for our destruction; responsibility founded on position and privilege; eternal security of the believer; the two natures; security and blessing depend upon God alone, peace and enjoyment depend solely upon the believer; joy and victory can be had only through the Spirit, and obedience to the Word; constant self-judgment necessary to preserve purity and fellowship; the law must be upheld and vindicated if grace is to abound; the one offering of Christ in death *all-sufficient*—no need for Him to die again; life offered to all freely—a gift; no worship or service without life; service is by the appointment of God,—not by the choice of self. He alone knows what service is wanted, therefore He alone can appoint; God must be followed, not man. He alone knows the way, therefore He alone can lead; whatever God does is for His own glory—not for man's,—therefore whatever He does for us is sure to be for our highest good; precious blood the basis of all life, worship, and service; unity of believers; the Church distinct from Israel and the Gentiles; the Law set aside for grace; the second coming of Christ; the restoration of Israel.

The Names of Persons and Their Meanings.

Moses, *drawn out, or water saved.*

Aaron, *lofty; mountain of strength.*

Heads of Houses.

Elizur, *God is a rock.*

Shelumiel, *at peace with God; God is my peace.*

Nahshon, *diviner; serpentine.*

Nethaneel, *gift of God.*

Eliab, *God is father, or father—God.*

Elishama, *God is hearer, or God hears.*

Gamaliel, *God is recompense, or God recompenses.*

Abidan, *my father is judge.*

Ahiezer, *brother of help, or my brother is helper.*

Pagiel, *event of God; my intercessor is God.*

Eliasaph, *God hath added.*

Ahira, *brother for evil.*

Their Fathers.

Shedeur, *the Almighty is fair.*

Zerushaddai, *my rock is the Almighty.*

Amminadab, *the people of a willing giver.*

Zuar, *little.*

Helon, *strength or firmness.*

Ammihud, *the people of majesty.*

Pedahzur, *the rock hath redeemed; delivering fortress.*

Gideoni, *the cutter down; the destroyer.*

Ammishaddai, *the people of the Almighty; almighty people.*

Ocran, *afflicted.*

Deuel, *known of God ; knowledge of God, or God knows.*

Enan, *having eyes or eyed ; great eye.*

Heads of Tribes (see Genesis).

The Levites.

Gershon, *a stranger.*

Lael, *for God.*

Eliasaph, *God increases, or increased of God.*

Shimei, *heard, or obeyed.*

Libni, *distinguished.*

Sons
of
Gershon.

Kohath, *gatherer.*

Elizaphan, *God is protector, or protected of God.*

Uzziel, *strength of God, or strengthened of God.*

Amram, *exalted.*

Izehar, *shining.*

Hebron, *fellowship.*

Sons
of
Kohath.

Merari, *bitterness ; sorrow.*

Mahli, *pardoned, or harp.*

Mushi, *refuge found.*

Abihail, *father or source of strength.*

Sons
of
Merari.

Zuriel, *God is my rock.*

Searchers of the Land.

Shammua, *he that is heard, or renowned.*

Shaphat, *a judge.*

Caleb, *a dog ; wholehearted.*

Igal, *God avenges.*

Oshea, *deliverance, salvation.*

Palti, *to let slip.*

Gaddiel, *fortune from God.*

Gaddi, *fortunate.*

Ammiel, *people of God.*

Sethur, *hidden.*

Nahbi, *veiled.*

Geuel, *majesty of God.*

Their Fathers.

Zaccur, *mindful.*

Hori, *cave dweller.*

Jephunneh, *for whom it is prepared.*

Joseph, *increase.*

Nun, *a sprout; spreader.*

Raphu, *to heal, to mend.*

Sodi, *counsellor.*

Susi, *horseman.*

Gemalli, *camel driver.*

Michael, *who is like God.*

Vophsi, *expansion.*

Machi, *value; friend.*

Aspirants to the Priesthood.

Korah, *bald; smooth.*

Dathan, *laws; wells.*

Abiram, *father of height; pride.*

On, *ease; faculty.*

Balak, *spoiler.*

Balaam, *lord, or destroyer of the people.*

Phinehas, *brazen mouth.*

Heads of Houses in the Second Numbering.¹

1 Of Reuben.

Hanoch, *the dedicated.*

Pallu, *the separated.*

Hezron, *the inclosed.*

Carmi, *the vine dresser.*

2 Of Simeon.

Nemuel, *circumcised of God, or day of God.*

Jamin, *the right hand.*

3 Of Zebulun.

Sered, *escape.*

Elon, *oak, or strength.*

Jahleel, *expectation of God.*

4 Of Manasseh.

Machir, *one who recollects.*

Gilead, *rocky.*

Jeezer, *where there is help.*

Helek, *equal division.*

Asriel, *bond of God.*

Shechem, *shoulder.*

Shemida, *name of knowledge.*

Hepher, *a well; digging.*

Zelophehad, *fracturer; who fractures.*

¹ All the names are given as they occur, both of those who had died and of the daughters, as there is important teaching connected with them.

Mahlah, *diseased ; wearied.*

Noah,¹ *wandering.*

Hoglah, *hopper.*

Milcah, *counsel.*

Tirzah, *delight.*

} Daughters
of
Zelophehad.

5 Of Ephraim.

Shuthelah, *noise of breaking.*

Becher, *early fruit ; camel (?)*.

Tahan, *a bending.*

Elan, *watchful.*

Jachin, *he shall establish.*

Zerah, *sunrise.*

Shaul, *desired ; asked for.*

6 Of Gad.

Zephon, *the hider.*

Haggi, *festive.*

Shuni, *quiet.*

Ozni, *listener.*

Eri, *watchful.*

Arod, *wild ass.*

Areli, *heroic ; valiant.*

7 Of Judah.

Er, *waiting.*

Onan, *strong.*

Shelah, *peace.*

Pharez, *the breaker forth.*

Zerah, *sunrise.*

¹ This name and that in Gen. 6: 9, are not to be confounded. They are not all alike in the Hebrew. That in Gen. is נח this is נֶחֱ

Hezron, *enclosure*.

Hamul, *compassionate*.

6. *Of Issachar.*

Tola, *a worm*.

Pua, *utterance*.

Jashub, *he returns*.

Shimron, *on guard*.

9. *Of Benjamin.*

Belah, *to swallow*.

Ashbel, *mingled*.

Ahiram, *brother of a gift, or gift of a brother*.

Shupham, *serpent*.

Hupham, *shore dweller; protected*.

Ard, *fugitive*.

Naaman, *pleasantness*.

18. *Of Dan.*

Shuham, *depression; humiliation*.

Of Asher.

Jimna, *good fortune*.

Jesui, *even; satisfied*.

Beriah, *in evil*.

Heber, *companionship*.

Malchiel, *God's king*.

17. *Of Naphtali.*

Jahzeel, *whom God appoints*.

Guni, *dyed*.

Jezer, *purposed*.

Shillem, *recompense*.

Names of the Camping Places, with their Meanings.

Rameses, *reproach of the mouth ; dissolving of evil.*

Succoth, *booths.*

Etham, *gravelly soil ; perfect ; ploughshare.*

Pi-hahiroth, *the mouth (or opening) of freedom.*

Marah, *bitter.*

Elim, *strong ; courageous.*

Sin, *mīrā ; enmity.*

Dophkah, *beating ; rendering pliant.*

Alush, *to knead.*

Rephidim, *resting places.*

Sinai, *thorny.*

Kibroth-hattaavah, *the graves of lust.*

Hazereth, *outer courts.*

Rithmah, *a binding ; a fastening ; juniper ; a broom.*

Rimmon-parez, *divided pomegranate ; breaking forth of.*

Libnah, *clearness, whiteness.*

Rissah, *a curbing ; broken ; sprinkling.*

Kehelathah, *gathered by Jah.*

Shapher, *pleasantness ; beauty.*

Haradah, *fear ; trembling ; concern.*

Makeloth, *assembly ; choir.*

Tahath, *under ; instead of.*

Tarah, *delay or abiding, or a blowing of wind.*

Mithcah, *sweetness ; a sweet fountain.*

Hashmonah, *a hasty multitude ; riches or opulence.*

Masereth, *discipline ; instruction.*

Bene-jaakan, *children of wrestling or penitence.*
 Hor-hagidgad, *a martial host; mount of the warring host.*

Jotbathah, *recovery; goodness or water (of the desert).*

Ebronah, *passage (beyond); removal; foreigner (stranger).*

Ezion-gaber, *counsel of the mighty.*

Kadesh, *holiness; separation.*

Mt. Hor, *mount of the mount.*

Zalmonah, *shade or shadow of Jehovah.*

Punon, *darkness; perplexity.*

Oboth, *water skin; a bottle.*

Ije-abarim, *ruins of the region beyond.*

Iim, *ruin.*

Dibon-gad, *wasting of fortune or multitude.*

Almon-diblathaim, *hidden cakes.*

Abarim, *the regions beyond.*

Moab, *desirable land.*

Jordan, *river of judgment.*

Beth-jesineth, *house of desolations.*

Abel-shittim, *plains of enlargement or incorruptibility.*

Principal Divisions.—Three, viz.:

- I. Preparation for the Journey to the Land
 1: 1 to 10: 10.
- II. The Journey from Sinai to the Plains of
 Moab 10: 11 to 22: 1.
- III. In the Plains of Moab 22: 2 to 36: 13.

The Book in Detail.

Jehovah commands Moses to number the males from twenty years upward 1: 1-4.

He appoints as assistants the heads of the tribes 1: 5-16.

Moses and Aaron superintend the work 1: 17-19.

The number of the tribe of Reuben (46,500) 1: 20, 21.

The number of the tribe of Simeon (59,300) 1: 22, 23.

The number of the tribe of Gad (45,650) 1: 24, 25.

The number of the tribe of Judah (74,600) 1: 26, 27.

The number of the tribe of Issachar (54,400) 1: 28, 29.

The number of the tribe of Zebulun (57,400) 1: 30, 31.

The number of the tribe of Ephraim (40,500) 1: 32, 33.

The number of the tribe of Manasseh (32,200) 1: 34, 35.

The number of the tribe of Benjamin (35,400) 1: 36, 37.

The number of the tribe of Dan (62,700) 1: 38, 39.

The number of the tribe of Asher (41,500) 1: 40, 41.

The number of the tribe of Naphtali (53,400) 1: 42, 43.

The sum total of those who were numbered (603,550) 1: 44-46.

The Levites are exempted from the numbering and appointed for the service of the tabernacle 1 : 47-54.

Jehovah appoints the position of the tribes about the tabernacle, the Levites being in the midst of the camp (v. 17) 2 : 1-34.

On the east side Judah, Issachar and Zebulun, with their respective captains Nahshon, Nethaneel and Eliab 2 : 3-7.

On the south side Reuben, Simeon, and Gad, with their respective captains Elizur, Shelumiel, and Eliasaph 2 : 10-14.

On the west side Ephraim, Manasseh, and Benjamin, with their respective captains Elishama, Gamaliel, and Abidon 2 : 18-22.

On the north side Dan, Asher, and Naphtali, with their respective captains Ahiezer, Pagiel, and Ahira 2 : 25-29.

The names of the sons of Aaron 3 : 1-4.

Jehovah commands the tribe of Levi to be given to Aaron and to his sons 3 : 5-9.

He appoints Aaron and his sons to the priest's office 3 : 10.

He separates the Levites from the tribes and takes them in the place of the firstborn 3 : 11-13.

He commands Moses to number the Levites 3 : 14, 15.

The Levites are numbered by their families, appointed to their position around the tabernacle, and to their service 3 : 16-39.

The names of the sons of Levi 3 : 17-20.

The number of the Gershonites—7500 3: 22.

The position of their families—west 3: 23.

The chief of their house—Eliasaph 3: 24.

The charge of the sons—the tabernacle, tent, covering, hangings for the door, hangings of the court, curtain for the door of the court, and the cords 3: 25, 26.

The number of the Kohathites—8600 3: 27, 28.

The position of their families—south 3: 29.

The chief of their house—Elizaphan 3: 30.

The charge of the sons—the ark, table, candlestick, altars, vessels of the sanctuary, and vail 3: 31.

Eleazer the priest is appointed over the Levites 3: 32.

The number of the Merarites—6200 3: 33, 34.

The position of their families—north 3: 35.

The chief of their house—Zuriel 3: 35.

The charge of the sons—boards, bars, pillars, sockets, and vessels of the tabernacle, the pillars, sockets, pins and cords of the court 3: 36, 37.

The position of Moses, Aaron, and Aaron's sons—east before the tabernacle 3: 38.

The charge of Moses, Aaron, and Aaron's sons—the sanctuary 3: 38.

The number of the Levites—22,000 3: 39.

Jehovah commands Moses to number the first-born among the children of Israel from one month old and upward and take the Levites in their stead 3: 40, 41.

The number of the firstborn—22,273 3: 42, 43.

Jehovah commands Moses to redeem the 273 firstborn which are more than the number of the Levites, with money which is to be given to Aaron and to his sons 3: 44-48.

Moses does as commanded 3: 49-51.

The Levites from thirty to fifty years of age are numbered for the work of the tabernacle and appointed to their service 4: 1-49.

The service of the Kohathites 4: 4, 15.

The number of the Kohathites—2750 4: 36.

The service of the Gershonites 4: 24-28.

The number of the Gershonites—2630 4: 40.

The service of the Merarites 4: 31-33.

The number of the Merarites—3200 4: 44.

Aaron and his sons are instructed concerning the covering of the sanctuary and its vessels when the camp is to set forward 4: 5-15.

Eleazar is appointed custodian of the tabernacle and all that pertains thereto 4: 16.

Ithamar is appointed to superintend the work of the Gershonites and the Merarites 4: 28, 33.

The camp is purified 5: 1-4.

Law concerning recompense in case of trespass 5: 5-10.

Law concerning jealousy 5: 11-31.

Law concerning Nazarites 6: 1-21.

Jehovah commands the priestly blessing 6: 22-26.

He commands His name to be put upon the people 6: 27.

The tabernacle is erected and anointed together with all the vessels thereof 7: 1.

The princes of the tribes bring their offerings 7: 2, 3.

The oxen and carts are given to the Levites for their service 7: 4, 8.

Two wagons and four oxen to the sons of Gershon 7: 7.

Four wagons and eight oxen to the sons of Merari 7: 8.

The sons of Kohath receive none, because their charge was to be borne on their shoulders 7: 9.

The princes bring offerings for the dedication of the altar 7: 1-88.

First day—Nahshon 7: 12-17.

Second day—Nethaneel 7: 18-23.

Third day—Eliab 7: 24-29.

Fourth day—Elizur 7: 30-35.

Fifth day—Shelumiel 7: 36-41.

Sixth day—Eliasaph 7: 42-47.

Seventh day—Elishama 7: 48-53.

Eighth day—Gamaliel 7: 54-59.

Ninth day—Abidan 7: 60-65.

Tenth day—Ahiezer 7: 66-71.

Eleventh day—Pagiel 7: 72-77.

Twelfth day—Ahira 7: 78-83.

The offering of each:

One silver charger, weight 130 shekels, full of fine flour mingled with oil for a meal offering.

One silver bowl, weight 70 shekels, full of fine flour mingled with oil for a meal offering.

One golden spoon, weight 10 shekels, full of incense.

One young bullock, for a burnt offering.

One ram, for a burnt offering.

One lamb, of the first year, for a burnt offering.

One kid of the goats, for a sin offering.

Two oxen, for a peace offering.

Five rams, for a peace offering.

Five he goats, for a peace offering.

Five lambs of the first year, for a peace offering.

Aaron lights the lamps in the Holy 8: 1-4.

The Levites are separated from the children of Israel, cleansed and offered for their appointed service 8: 5-22.

Their term of office is fixed 8: 23-26.

The passover is kept in obedience to the word of Jehovah 9: 1-5.

Jehovah makes special provision for the observance of passover under certain conditions 9: 6-14.

The movement of the camp is regulated by the cloud 9: 15-23.

Jehovah gives command to make two trumpets of silver and gives direction concerning their use 10: 1-10.

The cloud is taken up from off the tabernacle, and the children of Israel take their first journey 10: 11-13.

The camp sets forward in the order appointed 10: 14-28.

Moses invites Hobab to become leader 10: 29-32.

The ark leads the camp 10: 33.

The cloud rests over the camp 10: 34.

The invocation of Moses at the removing and the resting of the ark 10: 35-36.

The people murmur and are punished by fire 11: 1-4.

They lust for flesh and despise the manna 11: 4-9.

Moses is displeased with them and complains to Jehovah 11: 10-15.

Jehovah appoints seventy elders to share his burden 11: 16, 17.

Jehovah threatens to give them flesh till they loathe it 11: 18-23.

Moses gathers the seventy elders, Jehovah gives the Spirit to them and they prophesy 11: 24, 25.

Eldad and Medad prophesy in the camp and Joshua entreats Moses to forbid them 11: 26-28.

Moses reproves him 11: 29.

Moses and the elders return to the camp 11: 30.

Jehovah sends quail in great abundance 11: 31.

The people rapaciously gather them in great numbers 11: 32.

Jehovah in wrath smites the people with a great plague 11: 33.

He calls the place Kibroth-hattaavah 11: 34.

The people journey to Hazeroth 11: 35.

Miriam and Aaron murmur against Moses 12: 1, 2.

Jehovah rebukes them and vindicates him 12: 4-8.

Miriam is punished by being smitten with leprosy 12: 9, 10.

Aaron confesses their sin and pleads for her 12: 11, 12.

Moses beseeches Jehovah to heal her 12: 13.

Jehovah heals her after excluding her from the camp for seven days 12: 14, 15.

The people journey to the wilderness of Paran 12: 16.

Jehovah commands Moses that men be sent to search the land 13: 1, 2.

The names of the men sent 13: 3-16.

Moses changes the name of Oshea to Jehoshua 13: 16.

He charges the men with their mission 13: 17-20.

They search the land and return with evidences of its richness 13: 21-26.

They report concerning the goodness of the land, but terrify the people with accounts of its inhabitants 13: 27-29.

Caleb encourages the people to go up at once and possess it 13: 30.

The rest of the spies reiterate and emphasize their evil report 13: 31-33.

The people are greatly discouraged and spend the night in weeping 14: 1.

They again murmur against Moses and Aaron 14: 2.

They, panic-stricken, grieve that they had not died in Egypt or in the wilderness, instead of having been brought to the land 14: 2, 3.

They propose to appoint a captain and to return to Egypt 14: 3, 4.

Moses and Aaron prostrate themselves before all the people 14: 5.

Joshua and Caleb remonstrate with the people and assure them that Jehovah is with them and He is able to bring them into the land 14: 6-9.

The people demand that they be stoned 14: 10.

The glory of Jehovah appears in the tabernacle in the sight of all the people 14: 10.

Jehovah provoked with their unbelief threatens to smite them with pestilence and disinherit them, and proposes to make of Moses a greater and mightier nation 14: 11, 12.

Moses again intercedes for the people, basing his plea upon Jehovah's own proclamation of His name (see Ex. 34: 6, 7) 14: 13-19.

He pardons according to the word of Moses, but refuses to let the murmurers enter the land 14: 20-23.

He rewards Caleb for his faithfulness 14: 24.

He turns the people back into the wilderness 14: 25.

He condemns them to wander in the wilderness forty years till all that generation should die 14: 26-35.

He exempts Joshua and Caleb from the sentence pronounced upon the others 14: 30.

Jehovah punishes the ten spies by death 14: 36-38.

The people mourn because of the punishment pronounced upon them 14: 39.

They, contrary to the word of Jehovah, and without the presence of the ark and of Moses, seek to enter the land, but are smitten and defeated by the Amalekites and the Canaanites 14: 40-45.

Jehovah gives command concerning certain offerings to be made in the land 15: 1-29.

Burnt offering, freewill offering,	} One law to
and for a vow 15: 3-13.	
Of first dough 15: 17-21.	
For the sin of ignorance 15: 22-29.	
	} be for Is-
	} raelandthe
	} stranger
	} 15: 14-16.

The presumptuous sin to be punished by death 15: 30-31.

The sabbath breaker is stoned to death by command of Jehovah 15: 32-36.

Jehovah institutes the ordinance of the ribband of blue upon the fringes of garments 15: 37-41.

Korah, Dathan, Abiram, and On, rebel against Moses and Aaron 16: 1-3.

Korah and his company are rebuked by Moses 16: 4-11.

Dathan and Abiram disobey Moses 16: 12-14.

Moses is greatly angered and appeals to Jehovah to vindicate him 16: 15.

He gathers Korah and his company that a test

may be made concerning Jehovah's choice for the priesthood 16: 16-19.

The glory of Jehovah appears to the congregation 16: 19.

Jehovah commands Moses and Aaron to separate themselves from the congregation that He may consume the people 16: 20, 21.

They plead for the people 16: 22.

The people separate from Korah and his company at the word of Jehovah 16: 23-27.

Moses proposes a signal test whereby the people may know for a certainty the mind of Jehovah in the matter 16: 28-30.

Jehovah shows His wrath against the rebels by causing the earth to open and swallow them and all that belonged to them 16: 31-33.

All Israel flees for fear of being overtaken with the same condign punishment 16: 34.

The two hundred and fifty men who offered incense are consumed by a fire from Jehovah 16: 35.

Their censers are used by command of Jehovah to cover the altar, as a standing memorial unto the children of Israel, that none but the seed of Aaron should offer incense before Him 16: 36-40.

The people again murmur against Moses and Aaron and charge them with being guilty of murder 16: 41.

The glory of Jehovah appears, and Moses and Aaron come before the tabernacle 16: 42, 43.

Jehovah in wrath sends a plague upon the people 16: 44-46.

Aaron at the command of Moses makes an atonement for them and the plague is stayed 16: 47-50.

The number of those who died in the plague 16: 49.

Jehovah signally manifests His choice of Aaron as priest by causing his rod to blossom 17: 1-9.

The rod is laid up in the tabernacle before the testimony as a token against the rebels 17: 10, 11.

The people fear and distrust 17: 12, 13.

Jehovah gives charge concerning the priests and the Levites 18: 1-32.

Their ministry 18: 1-8.

The portion of the priestly family 18: 9-20.

The portion of the Levites 18: 21-24.

The heave offering of the Levites 18: 25-32.

Jehovah institutes the ordinance of the red heifer and the water of separation (*R. V.*) 19: 1-22.

The people come to Kadesh 20: 1.

Miriam dies 20: 1.

The people murmur against Moses because of the lack of water 20: 2-5.

Moses and Aaron resort to the tabernacle and the glory of Jehovah appears 20: 6.

Jehovah bids Moses to take the rod from the tabernacle, gather the assembly, and speak to the rock that water might be given 20: 7, 8.

Moses in anger speaks unadvisedly to the people, and with the rod smites the rock which gives forth water in abundance 20: 9-11.

Jehovah rebukes Moses and Aaron and denies them the privilege of bringing the people into the land 20 : 12.

Moses seeks permission from the king of Edom to pass through his land and is refused 20 : 14-21.

Israel journeys to Mount Hor where Aaron dies and Eleazar succeeds him in the priesthood 20 : 22-28.

The people mourn for Aaron 20 : 29.

The Canaanites make war against Israel who defeats them and destroys their cities 21 : 1-3.

Israel departs from Mount Hor 21 : 4.

The people again become discouraged and complain, and loathe the manna 21 : 5.

Jehovah sends fiery serpents among them as a punishment, and many of the people die 21 : 6.

The people confess their sin to Moses, and implore him to pray for the removal of the serpents 21 : 7.

Jehovah makes provision for their healing 21 : 8, 9.

Israel journeys to the Arnon 21 : 10-13.

Israel journeys to Beer where they dig a well and rejoice exceedingly 21 : 14-18.

Israel journeys to Pisgah¹ 21 : 19, 20.

Israel seeks permission from the king of the Amorites to pass through his land and is refused 21 : 21-23.

¹ This passage seems to be ambiguous. We can hardly suppose that Moses went up to Pisgah and viewed the land at this time.

He makes war on Israel who defeats him and possesses his cities 21 : 24-32.

The king of Bashan makes war on Israel who completely overthrows him and possesses his land 21 : 33-35.

Israel pitches in the plains of Moab 22 : 1.

Balak fears the Israelites and sends messengers to Balaam to come and curse them 22 : 2-8.

God forbids him to go, and he refuses them 22 : 9-14.

Balak sends a second time for Balaam and God permits him to go 22 : 15-21.

God's anger is kindled against him, and He sends an angel to turn him back 22 : 22-34.

Balaam smites his ass and is rebuked by her 22 : 23-30.

His eyes are opened, by Jehovah, to see the angel 22 : 31.

He is rebuked by the angel, but is allowed to proceed 22 : 32-35.

Balak comes out to meet him and together they go to Kirjath-huzoth where Balak offers sacrifice 22 : 36-41.

Balaam commands Balak to build altars and prepare sacrifices 23 : 1.

Balaam offers 23 : 2.

God meets with him and commands what he shall speak 23 : 3-6.

Balaam's four prophecies concerning Israel 23 : 7 to 24 : 25.

1. Their separation and enlargement 23: 7-10.

2. Their righteousness and security 23: 14-24.

3. Their glory and strength 24: 2-9.

4. Their victory and dominion 24: 15-19.

His prophecies concerning Edom 24: 18.

His prophecies concerning Amalek 24: 20.

His prophecies concerning the Kenite 24: 21, 22.

His prophecies concerning Asshur and Eber 24: 23, 24.

He returns to his place 24: 25.

Israel falls into whoredom and idolatry 25: 1-3.

The anger of Jehovah is aroused against them and twenty-four thousand are slain 25: 4-9.

Phinehas slays two prominent offenders 25: 6-8.

Jehovah makes with Phinehas and his seed a covenant of peace and everlasting priesthood 25: 10-13.

The names and rank of those slain by Phinehas 25: 14, 15.

Jehovah commands Moses to smite the Midianites 25: 16-18.

Jehovah commands Moses and Eleazer to number the males of Israel from twenty years and upward who are able to war 26: 1, 2.

Moses and Eleazer make known the command of Jehovah 26: 3, 4.

The number of the tribe of Reuben (43,730) 26: 5-7.

The number of the tribe of Simeon (22,200)
26: 12-14.

The number of the tribe of Gad (40,500) 26:
15-18.

The number of the tribe of Judah (76,500) 26:
19-22.

The number of the tribe of Issachar (64,300)
26: 23-25.

The number of the tribe of Zebulun (60,500)
26: 26, 27.

The number of the tribe of Manasseh (52,700)
26: 28-34.

The number of the tribe of Ephraim (32,500)
26: 35-37.

The number of the tribe of Benjamin (45,600)
26: 38-41.

The number of the tribe of Dan (64,400) 26:
42, 43.

The number of the tribe of Asher (53,400) 26:
44-47.

The number of the tribe of Naphtali (45,400)
26: 48-50.

The sum total of those who were numbered
(601,730) 26: 51.

Jehovah gives directions concerning the division
of the land 26: 52-56.

The Levites are numbered (23,000) 26: 57-62.

None of these who were numbered at Sinai
remain 26: 63-65.

The daughters of Zelephehad seek for an in-
heritance 27: 1-4.

Moses brings their cause before Jehovah who
commands him that it be given 27: 5-7.

Jehovah gives a law concerning inheritances 27: 8-11.

Jehovah shows Moses the land and tells him he must die 27: 12-14.

Jehovah appoints Joshua his successor 27: 15-21.

Moses charges Joshua 27: 22, 23.

Jehovah gives commands concerning various offerings 28: 1-29: 39.

Offerings day by day 28: 1-8.

Offerings on the sabbaths 28: 9, 10.

Offerings in the beginnings of months 28: 11-15.

Offerings during the feast of unleavened bread 28: 16-25.

Offerings on the feast of first fruits 28: 26-31.

Offerings at the feast of trumpets 29: 1-6.

Offerings on the day of atonement 29: 7-11.

Offerings at the feast of tabernacles 29: 12-38.

Jehovah gives commands concerning vows and oaths 30: 1-16.

Of a man 30: 2.

Of a maid 30: 3-5.

Of a wife 30: 6-8.

Of a widow, or divorcee 30: 9-14.

Jehovah commands vengeance on the Midianites 31: 1, 2.

Moses enlists a thousand men from each tribe,

and sends them, together with Phinehas the priest, to the war 31: 3-6.

The Midianites are slain (Balaam among the number), and their cities are destroyed 31: 7-10.

The captives, the prey, and the spoil, are brought to Moses and Eleazer 31: 11, 12.

Moses is wroth with the officers for sparing the women, and commands that all the captives with the exception of the virgins be slain 31: 13-18.

He commands that the warriors be purified, together with their garments and the spoil 31: 19-24.

Jehovah gives directions for the division of the spoil 31: 25-30.

The portion of the warriors 31: 36.

The portion of Jehovah 31: 37-40.

The portion of Israel 31: 43-46.

The portion of the Levites 31: 47.

The officers having numbered their men and finding that not one man was missing, bring a voluntary offering of the spoil which they had taken for themselves to Jehovah for an atonement 31: 48-50.

Moses and Eleazar take it and bring it into the tabernacle for a memorial for the children of Israel 31: 51-54.

Reuben and Gad ask that the inheritance given them be on this side of Jordan 32: 1-5.

Moses expostulates with, and rebukes them 32: 6-15.

They make certain promises which satisfy him, and he consents 32: 16-27.

Moses commands Eleazer and Joshua concerning them 32: 28-32.

Moses gives them, together with half the tribe of Manasseh the land they desired, and they build cities 32: 33-42.

The journeys and camping places of Israel between Egypt and the plains of Moab 33: 1-49.

Jehovah gives Moses a command for Israel that they drive out the inhabitants of Canaan, destroy all their idols, dwell in the land, and divide it according to the numbers of the families; and a warning that if they fail to drive them out, those remaining shall be a constant source of vexation, and they themselves shall be cast out 33: 50-56.

Jehovah appoints the boundaries of the land 34: 1-15.

The south boundary 34: 3-5.

The west boundary 34: 6.

The north boundary 34: 7-9.

The east boundary 34: 10-12.

The names of those appointed by Jehovah to divide the land 34: 16-29.

Jehovah gives command concerning the settlement of the Levites 35: 1-8.

He appoints cities which are to be cities of refuge for the manslayer 35: 9-15.

He gives laws respecting the manslayer, and the avenger 35: 16-34.

He prohibits intertribal marriages in order to preserve intact the inheritances of the various tribes 36: 1-13.

DEUTERONOMY.

THE BOOK OF THE WORDS.

THIRTY-FOUR CHAPTERS. NINE HUNDRED AND FIFTY-NINE VERSES.

Time required for reading 1 h.

Title.—Deuteronomy like Genesis, Exodus, and Leviticus is also a transliteration of the Septuagint title. It is a compound word made from δεύτερος *second*, and νόμος *law*, given because it is largely occupied with a rehearsal of the Law given by Jehovah through Moses to Israel. But it does not describe accurately the contents of the Book.

The Hebrew title is אֵלֶּה הַדְּבָרִים *Aleh Had-dabahrin*—"These are the words." It is a record of the words—testimonies, statutes, and judgments—of Jehovah the God of Israel to the new generation which had grown up in the wilderness, concerning their life and conduct in the land into which He was about to bring them; *and not a mere repetition of the Law.*

Writer.—Moses.

Date.—1451 B. C. During the last month (1 : 3).

Place.—In the plains of Moab (1 : 5).

Time covered.—A little more than four weeks. Certainly not more than five weeks (cf. 1 : 2 with Josh. 5 : 10).

Subject.—Exhortation to obedience.

Purpose.—This is fourfold, viz. :

1. To appeal to the hearts of the people for loyalty to Jehovah their God and obedience to the covenant just made with them in the plains of Moab.

2. To recount the abundant and constant mercies of Jehovah their God.

3. To warn them of the impending punishment of being dispossessed and dispersed and the terrible woes which should come upon them if disobedient, thus inciting them to strict obedience.

4. To record the promise of Jehovah that He would remember HIS COVENANT made with Abraham, Isaac and Jacob, and bring them back from all places whither they should be caused to wander if disobedient, and establish them in the land when they should turn to Him.

Principal Teaching.—Hearty and happy obedience to the revealed Word of God the only path of security and blessing.

Principal Covenants.—The book is largely occupied with the Moabic covenant, i. e., that which Jehovah made with the new generation which had grown up in the wilderness, and which related especially to the occupancy of the land, such occupancy being dependent upon their obedience (4-31). Frequent reference is made to the Horebic and Abrahamic covenants, and the latter is emphasized as the sure ground of their blessings in the latter days, because it is all of *pure grace* on the part of Jehovah.

Principal Prophecies.—Those of Moses concerning, (1) the Prophet like unto himself whom Jehovah would raise up unto them (18: 15-19); (2) the blessings and curses in connection with the covenant of works dependent upon their own action (28); (3) the blessings in the last days in connection with the covenant of pure grace, dependent upon Jehovah alone (30).

Principal Events.—Moses rehearses the history of Israel in the wilderness; he communicates the terms of the renewed covenant; he prophesies concerning the people; he delivers the law to the priests and elders; he commands the priests to read the law to all the people every seven years; he appoints Joshua as his successor; he writes the law in a book and commands the Levites to put it

in the side of the Ark for a witness against them; he teaches Israel a song; he blesses Israel by tribes; he is permitted to see the land; he dies and is buried.

Principal Types.—Of Christ—Moses, Joshua, the Judge, the Priest, the Prophet, the King, the Levite, the avenger, the servant, the Sabbath, the sacrifices, the oblations, the cities of refuge, the word, the Rock.

Of the Church—Israel, the priests, the Levites.

Typical Places.—The plains of Moab, the place outside the camp, Mt. Gerizim, Mt. Ebal, Pisgah.

Typical Events.—The death of Moses, the succession of Joshua.

Doctrines Seen in the Light of the New Testament.

The doctrines are much the same as in the preceding books.

Divisions.—Three.

- I. The Discourses of Moses 1: 1 to 31: 29.
- II. The Song and Blessing of Moses 31: 30 to 33: 29.
- III. The Death and Burial of Moses and the succession of Joshua 34: 1-12.

Sub-divisions.—Seven.

- I. The first address of Moses. A brief survey of the history of Israel from the giving of the law

at Sinai to their encampment in the plains of Moab, and an emphatic injunction to faithfully keep the statutes and judgments commanded them 1: 1 to 4: 40.

2. The second address of Moses. A restatement of the law together with the circumstances under which it was given; repeated and emphasized exhortations to strict obedience based upon WHO and WHAT Jehovah their God was; warnings against pride, boasting, idolatry, and intermarriage with the inhabitants of the land; promise of victory in their warfare with the nations occupying the land; instructions concerning their conduct in the land; warnings against false prophets and seducers; commands regarding the blessings and curses to be spoken from Mts. Gerizim and Ebal, and the ratification of the curses of the law by the people; and blessings and curses dependent upon obedience or disobedience 5: 1 to 28: 68.

3. The third address of Moses. A recapitulation of the covenant made by Jehovah in the plains of Moab; an exhortation to obedience the incentive to which was the present goodness of Jehovah their God; a repetition of the curse and awful punishment which should come upon them and upon the land and their sure dispersion as a result of apostasy, but encouragement for their return to

Jehovah, after their punishment, Who is gracious and Who will surely bless them according to all He has promised; and bringing to a close the exposition of the law and his ministry as the law-giver with a solemn appeal to their responsibility 29: 1 to 30: 20.

4. The fourth address of Moses. Final charge to the people, the priests, the Levites, and Joshua 31: 1—29.

5. The Song of Moses. The NAME of Jehovah proclaimed and His character, goodness and all-sufficiency celebrated; His sovereign choice and eternal heritage of the nation; His sure and awful judgment on the nations and sure and lasting blessing on Israel and the land in the latter days according to His eternal and unchanging love, righteousness and grace in spite of their awful waywardness, rebellion and apostasy, heaven and earth being called upon to hearken and bear witness to the testimony 32: 1—43.

6. The Blessing of Moses. His last public and official act and words, setting forth and emphasizing the gracious purposes filling the heart of Jehovah for the people of His choice, to be made good in the latter days under Messiah, and closing with glowing words of praise of the greatness and excellency of their God who alone is their strength

and salvation, and the happiness of the people in having such a God 33: 1-29.

7. The death and burial of Moses, followed by the mourning of Israel, and the succession of Joshua 34: 1-9.

The Book in Detail.

Moses recounts certain events in the history of Israel 1: 1 to 3: 29.

The command of Jehovah in Horeb, to go in and possess the land 1: 6-8.

His appointment of Judges 1: 9-15.

His charge to the Judges 1: 16, 17.

His charge to the people 1: 18.

The journey to Kadesh Barnea 1: 19.

His encouragement to go up and possess the land 1: 20, 21.

The determination of the people to send men to search the land 1: 22.

The sending and report of the spies 1: 23-25.

The unbelief and discouragement of the people 1: 26-28.

His repeated encouragement to them 1: 29-33.

The anger of Jehovah and their punishment 1: 34-40.

Their disobedience in fighting the Ammonites and its results 1: 41-46.

The wanderings in the wilderness 2: 1-15.

The command of Jehovah not to meddle with the Edomites 2: 2-7.

The command of Jehovah not to meddle with the Moabites 2 : 8-13.

The command of Jehovah not to meddle with the Ammonites 2 : 16-23.

The defeat of Sihon 2 : 24-37.

The defeat of Og 3 : 1-11.

The appointment of the possession of Reuben, Gad, and the half tribe of Manasseh 3 : 12-17.

His command to Reuben, Gad, and the half tribe of Manasseh 3 : 18-20.

His command to Joshua 3 : 21, 22.

His petition to Jehovah that he might go over Jordan and see the land 3 : 23-25.

The refusal of Jehovah to allow him to enter the land, but His permission to see it from Pisgah 3 : 26, 27.

The appointment of Joshua to succeed him, lead the people into the land, and cause them to inherit it 3 : 28.

Their stay in the valley over against Beth-peor 3 : 29.

He demands their diligent attention to the statutes and judgments 4 : 1.

He charges them not to add to nor take from the Word 4 : 2.

He charges them to keep and do the statutes and judgments 4 : 5-14.

He charges them to be strict and careful in observing them 4 : 9, 15, 23.

He charges them to take heed lest they forget what they had seen 4 : 9.

He charges them to teach their children 4: 9.

He charges them to never forget the covenant made at Sirai 4: 9-13.

He charges them particularly to avoid idolatry 4: 15-24.

He warns them of the punishment which will surely overtake them if disobedient 4: 25-28.

He promises them if penitent that Jehovah will remember His covenant made with Abraham, Isaac and Jacob 4: 29-31.

He appeals to them for their obedience on the ground that Jehovah had clearly manifested Himself to them alone of all the nations of the earth both visibly and audibly, and by His power had wrought great signs and wonders in their deliverance from Egypt 4: 32-40.

He appoints three cities east of Jordan—Bezer, Ramoth, and Golan—for cities of refuge for the man-slayer 4: 41-43.

He emphasizes the covenant made in Horeb 5: 1-5.

He recounts the terms of the covenant 5: 6-21.

He emphasizes the fact that it was written in stone by Jehovah himself 5: 22.

He reminds them of their fear, their request that Jehovah speak no more with them, and his mediatorship 5: 23-31.

He again enjoins them to strict obedience as the ground of their tenure of the land 5: 32 to 6: 3.

He emphatically impresses on them the fact of the unity of Jehovah their God 6: 4.¹

He exhorts them to love Jehovah with all their heart, soul and might 6: 5.

He commands them to treasure up in their hearts the words of Jehovah, to teach them to their children, to talk of them constantly, to bind them on their hands and heads, and to write them upon the posts of their houses and gates 6: 6-9.

He warns them not to forget Jehovah when they shall have entered upon their possessions and the enjoyments of them 6: 10-12.

He exhorts them to single heartedness in the worship and service of Jehovah, and to swear by His NAME alone, lest His jealousy and anger be aroused and He destroy them 6: 13-19.

He commands them to rehearse their condition in Egypt, their deliverance wrought by Jehovah and the purpose of it, to their children when they

¹ The meaning contained in the Hebrew text has been lost sight of entirely by the translation in both the A. V. and R. V. It is not that "Jehovah our God is one Jehovah," but "Jehovah our God (Eloheem) — Jehovah is ONE!"

The word translated "one"—*echad*—does not mean simply a unit, but *a combination of units*, as may be seen by a glance at the following passages where it occurs. Gen. 2: 24; Ezek. 37: 17, 19, 22; Zech. 14: 9; Mal. 2: 15 (read 14-16).

Our Lord quoted this passage in His answer to the scribe in Mark 12: 29 and it is correctly translated in the R. V. It is strong evidence in support of the orthodox position that there is a plurality of personalities in Godhead, and hence of the full proper Deity of the Lord Jesus.

should ask in time to come the meaning of the testimonies, statutes, and judgments commanded by Him 6: 20-25.

He forbids them to spare the nations inhabiting the land, or to make any affiliation with them because Jehovah had chosen them to be a holy and peculiar people unto Himself above all the people of the earth 7: 1-6.

He reminds them of the fact that the reason of Jehovah's love for and choice of them was not because of anything in themselves, but because of His oath made to their fathers 7: 7, 8.

He exhorts them to obedience on the ground of Jehovah's inexorable justice and faithfulness 7: 9-12.

He promises them if obedient that Jehovah will love, bless, and multiply them and their possessions, and that they shall be blessed above all people and protected against barrenness, sickness, and disease 7: 12-15.

He strictly commands them to destroy the people in the land and not to fear them because of their numbers, as Jehovah their God who had wrought for them in the past would still give them victory 7: 16-24.

He forbids them to spare the images of the nations, or to desire even the gold and silver on them, or to bring an abomination into their houses 7: 25, 26.

He exhorts them to obedience on the ground of the past gracious dealings of Jehovah, and the promised continuance of the same 8: 1-9.

He commands them to bless Jehovah when they are full, and to remember that it is He who has given them all these blessings, and not to boast that their own might and power had obtained them 8: 10-18.

He testifies against them that if they forget Jehovah and worship other gods, they shall be destroyed 8: 19, 20.

He again reminds them that the land is not given them because of their own righteousness 9: 1-6.

He recalls to them their various past rebellions against Jehovah and his repeated intercession 9: 7-29.

He recalls the mercy of Jehovah in restoring the two tables of testimony, continuing the priesthood, separating the tribe of Levi to minister before Him, and in hearkening to his plea for them after they had disregarded his Law 10: 1-11.

He further exhorts them to obedience because of who and what Jehovah is, and what He has done 10: 12-22.

He still further exhorts to obedience by the past great acts of Jehovah's power which they had seen, and by the promised blessings and threatenings 11: 1-17.

He again commands them to be mindful of the words spoken and to teach them constantly to their children 11: 18-21.

He promises that they shall possess all the land if obedient 11: 22-25.

He sets before them a blessing if obedient, and a curse if disobedient 11: 26-28.

He commands them to put the blessing upon Mt. Gerizim and the curse upon Mt. Ebal when they come into the land 11: 29-32.

He commands them to destroy every trace of idolatry found in the land 12: 1-3.

He gives specific commands concerning the place where they shall present their sacrifices and offerings to Jehovah, and forbids the eating of blood and fat 12: 4-28.

He gives commands concerning the eating of the tithes and the offerings 12: 17, 18.

He commands that the Levites be not forsaken 12: 19.

He makes provision in the matter of the killing of food by those who are too far away to reach the place appointed by Jehovah 12: 20-22.

He again warns them against idolatry 12: 29-32.

He commands expressly that they put to death, not sparing even their nearest relatives, all false prophets and enticers to the worship of false gods, 13: 1-11.

He commands them to destroy all cities in which the worship of false gods is taught or practiced 13: 12-18.

He forbids them to mutilate or disfigure their bodies for the dead, because they are a holy people unto Jehovah 14: 1, 2.

He gives directions concerning what may and may not be eaten 14: 3-21.

Of beasts 14: 4-8.

Of fish 14: 9, 10.

Of fowl 14: 11-20.

He forbids the eating of anything that dieth of itself 14: 21.

He gives commands concerning tithes 14: 22-29.

He gives commands where they shall be eaten 14: 23-26.

He makes provision for those who are far away 14: 24-26.

He enjoins them to not forget the Levites 14: 27.

He makes provision for the Levite, the stranger, the fatherless, and the widow 14: 29.

He gives command concerning the year of release 15: 1-18.

All debtors, except strangers, to be released from their obligation 15: 2-4.

All Hebrew servants to be released unless they prefer to remain 15: 12-18.

Advantage of the imminency of the year of release not to be taken by those appealed to for aid 15: 7-11.

He gives commands concerning firstlings 15: 19-23.

He commands them to observe the three yearly feasts 16: 1-16.

Passover 16: 1-8.

Pentecost 16: 9-12.

Tabernacles 16: 13-15.

He commands the appointment of judges 16: 18-20.

He forbids the planting of groves near the altars of Jehovah, or the erection of images 16: 21, 22.

He enjoins them against sacrificing to Jehovah anything in which there is blemish or evil favoredness 17: 1.

He again commands that all who worship false gods shall be put to death, but only on the testimony of two witnesses, theirs to be the first hands against the offenders 17: 2-8.

He appoints that all vexed questions shall be settled by the priests and judges, and the man who disregards the decision shall be put to death 17: 9-13.

He instructs them concerning the selection and duties of a king 17: 14-20.

Negative commands for the king 17: 16, 17.

He shall not multiply horses 17: 16.

He shall not multiply wives 17: 17.

He shall not multiply silver and gold 17: 17.

Positive commands for the king.

He shall write him a copy of the Law in a book 17: 18.

He shall read in it all the days of his life 17: 19.

He enjoins them concerning the priest's due and the Levite's portion 18: 1-8.

They are to have no inheritance with Israel 18: 1, 2.

The priest's due 18: 3-5.

The Levite's portion 18: 6-8.

He enjoins them to avoid the abominations of the nations 18: 9-14.

He promises that Jehovah will raise up unto them a Prophet like to himself, in accordance with their desire uttered at Horeb, to whom implicit obedience must be given 18: 15-19.

He enjoins the appointment of three cities in the land to be cities of refuge for the manslayer 19: 1-13.

He legislates concerning the manslayer 19: 4-13.

He forbids the removal of landmarks 19: 14.

He forbids the decision of a matter on the word of one witness 19: 15.

He legislates for the punishment of a false witness 19: 16-21.

He legislates for the conducting of war 20: 1-20.

The priest is to encourage the people 20: 2-4.

The officers are to exempt certain ones 20: 5-9.

Those who have built a new house and have not dedicated it 20: 5.

Those who have planted a vineyard and have not eaten of it 20: 6.

Those who have betrothed a wife and have not taken her 20: 7.

Those who are fearful and faint-hearted 20: 8.

The officers are to appoint captains 20: 9.

Peace is first to be offered to the city to be attacked, and if accepted, the inhabitants are to be spared and made servants; but if peace is not accepted, then it is to be besieged and all the males put to death 20: 10-15.

The Hittites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites, to be utterly destroyed 20: 16-18.

If a city is long besieged, no trees are to be cut down, except those not furnishing food 20: 19, 20.

He legislates concerning various matters 21: 1 to 25: 16.

Expiation of uncertain murder 21: 1-9.

Captive women 21: 10-14.

The hated wife and her son 21: 15-17.

The stubborn and rebellious son 21: 18-21.

The body of one having been hanged on a tree 21: 22, 23.

Man's duty toward his brother's lost property 22: 1-3.

Man's duty toward his brother's cattle in distress 22: 4.

Dressing in the garments of the opposite sex 22: 5.

Birds 22: 6, 7.

Building of houses 22: 8.

Sowing of vineyards 22: 9.

Ploughing of fields 22: 10.

Mixture of materials in a garment 22: 11.

Fringes on a garment 22: 12.

- A hated wife 22: 13-21.
- Adultery 22: 22.
- Fornication 22: 23, 24.
- Rape 22: 25-27.
- Seduction 22: 28, 29.
- Incest 22: 30.
- Who may not enter the congregation of Jehovah 23: 1-8.
- Uncleanness in the camp 23: 9-14.
- A runaway slave 23: 15, 16.
- Vice 23: 17.
- Abominable offerings for vows 23: 18.
- Lending and usury 23: 19, 20.
- Vows 23: 21-23.
- Conduct in another's vineyard or corn field 23: 24, 25.
- Divorce 24: 1-4.
- Freedom of a newly married man 24: 5.
- Pledges 24: 6, 10-13.
- Stealing and selling a brother 24: 7.
- Leprosy 24: 8, 9.
- Oppression 24: 14-18.
 - Of servants 24: 14, 15.
 - Of fathers for sins of children 24: 16.
 - Of children for sins of fathers 24: 16.
 - Of the stranger 24: 17.
 - Of the fatherless 24: 17.
 - Of the widow 24: 17.
- Charity 24: 19-22.
- The extent of punishment for minor offences 25: 1-3.

The ox which treads out the corn 25 : 4.

The duties of the brother of a dead husband
25 : 5-10.

The shameless woman 25 : 11, 12.

Weights and measures 25 : 13-16.

He commands Israel after having obtained rest and peace in the land, to blot out the remembrance of Amalek 25 : 17-19.

He enjoins them to the observance of the ordinance of the basket of first fruits 26 : 1-11.

The basket of first fruits is to be brought to the Tabernacle 26 : 1, 2.

The offerer is to go to the priest and acknowledge that he is come into the land promised by Jehovah 26 : 3.

The priest is to receive it and set it before the altar 26 : 4.

The offerer is to confess his humble origin, his oppression and deliverance, the goodness of Jehovah in bringing him into the land, and that his gift is the gift of Jehovah to him 26 : 5-10.

The offerer is then to set the basket before Jehovah and worship before Him 26 : 10.

He appoints a confession and prayer to be made at the end of tithing the third year 26 : 12-15.

He impresses upon them the solemnity and purpose of the covenant made between God and them, and exhorts them to obedience 26 : 16-19.

He commands the people when they pass over Jordan to set up great stones in Mt. Ebal, cover

them with plaster, and write upon them all the words of the Law 27: 1, 4, 5.

He further commands them to build an altar of whole stones and offer burnt and peace offerings thereon 27: 5-7.

He, together with the priest and the Levites, commands obedience from the people 27: 9, 10.

He appoints those who were to stand upon Mt. Gerizim to bless, and those who were to stand upon Mt. Ebal to curse 27: 11-13.

He commands the Levites to pronounce the curses and the people to sanction them 27: 14-26.

He announces the blessings which will follow obedience, and the curses which will follow disobedience 28: 1-68.

The blessings 28: 2-14.

The curses 28: 15-68.

He, on behalf of Jehovah, renews the covenant with the children of Israel 29: 1-29.

He admonishes them, by the mighty wonders and goodness of Jehovah their God, which they had seen, to keep it 29: 2-9.

He renews the covenant with them 29: 10-21.

He pronounces great wrath upon the one who flatters himself in his wickedness 29: 22-29.

He promises them great mercies and restoration if repentant 30: 1-10.

He impresses upon them and emphasizes the nearness of the commandment 30: 11-14.

He sets before them life and good, death and evil, and pleads with them to choose life 30: 15-20.

He encourages the people 31 : 1-6.

He encourages Joshua 31 : 7, 8.

He writes the law and delivers it to the priests and the elders, and charges them to gather all the people and read it to them at the end of every seven years 31 : 9-13.

Jehovah announces to Moses his approaching death, and commands him to call Joshua and present themselves before Him in the tabernacle 31 : 14.

Jehovah appears in the tabernacle in the pillar and foretells him of the great apostasy of Israel and of His great anger and punishment of them 31 : 15-18.

He further commands him to write a song which shall be a witness to testify against them when they have broken His covenant 31 : 19-21.

Moses writes the song and teaches it to Israel 31 : 22.

Joshua is charged to bring the people into the land 31 : 23.

Moses commands the Levites to take the book of the law and put it in the side of the ark for a witness against their rebellion 31 : 24, 27, 29.

He commands them to assemble the elders and officers that he may speak to them the words which Jehovah has given him 31 : 28.

Moses gives utterance to the song 31 : 30-32 : 43.

He exhorts the people to set their hearts unto all the words which he testifies 32 : 44-47.

Jehovah commands him to go up to Mt. Nebo, behold the land and die, because he trespassed at Meribah-Kadesh 32: 48-52.

Moses blesses the children of Israel before he dies 33: 1-29.

Moses describes the majesty and love of Jehovah 33: 1-5.

The blessing of Reuben 33: 6.

The blessing of Judah 33: 7.

The blessing of Levi 33: 8-11.

The blessing of Benjamin 33: 12.

The blessing of Joseph 33: 13 17.

The blessing of Zebulun 33: 18, 19.

The blessing of Gad 33: 20, 21.

The blessing of Dan 33: 22.

The blessing of Naphtali 33: 23.

The blessing of Asher 33: 24, 25.

He concludes by showing that all these promised blessings were sure because Jehovah their God was their infallible source, and all would be accomplished according to His grace and glory¹ 33: 26-29.

He goes up to Pisgah, and Jehovah shows him the land 34: 1 4.

¹“The gracious gift and calling of God are without change of mind” (Rom. 11: 29 Gk.). “God is not a man that He should lie, nor a son of Adam that He should change His mind: hath He said and shall He not do? or hath He spoken and shall He not establish it?” (Nu. 23: 9 Heb.). How anyone who reads these closing words of Moses can deny the future conversion, restoration, blessing, pre-eminence and glory of the nation of Israel is beyond comprehension.

He dies and is buried by Jehovah in a valley over against Beth-peor 34: 5, 6.

His age and vigor at the time of his death 34: 7.

He is mourned by the children of Israel 34: 8.

He is succeeded by Joshua to whom they hearken and obey 34: 9.

The testimony borne to his greatness 34: 10
12.

- “ ISRAEL in ancient days,
Not only had a view
Of Sinai in a blaze,
But had the gospel too.
The Types and Figures were a glass
In which to see the Saviour's face.
- “ The Paschal sacrifice,
And blood-besprinkled door,
Seen with believing eyes
And once applied in power,
Would teach the need of other blood
To reconcile the soul to God.
- “ The Lamb, the Dove, set forth
His perfect innocence ;
Whose blood of matchless worth
Should be the soul's defence ;
For He who should for sin atone
Must have no failings of His own.
- “ The scapegoat on his head
The people's trespass bore,
And to the desert led
Was to be seen no more.
In him our surety seemed to say,
'Behold ! I bear your sins away.'
- “ Jesus, I love to trace
Throughout the sacred page
The footsteps of Thy grace,
The same in every age.
O grant that I may faithful be
To clearer light vouchsafed to me.”¹

¹ Adapted.

